

T H E
Universal Mentor;
CONTAINING,
E S S A Y S
O N T H E
Most important Subjects in Life;
COMPOSED OF
OBSERVATIONS, SENTIMENTS,
A N D
EXAMPLES OF VIRTUE,

Selected from the approved
Ethic-Writers, Biographers, and Historians,
Both ANTIENT and MODERN.

B Y
SIR JOHN FIELDING, KNT.

L O N D O N :

Printed for A. MILLAR, in the Strand.
MDCCLXIII.

Universal Mentor;

CONTAINING

ESSAYS

ON THE

Most Important Subjects in Ethics

as well as

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OF VIRTUE

Selected from the approved

of the most distinguished Philosophers and Historians

For the use of Schools

BY

SIR JOHN FLETCHER, Kt.

LONDON:

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MDCCLXXIII.



P R E F A C E.

THIS little book is presented to the public as a faithful monitor to unexperienced Youth; to raise in their minds an early sense of the dignity of human nature; to enflame them with a love for virtue; and to teach them to form just estimates of men and things; the want of which has too often been the occasion of their squandering away their characters, as they frequently do their fortunes, before they have acquired a proper knowledge of the value of either: and though the learned critic may, perhaps, object that there is nothing new, or little of my own, to be found in the following sheets, yet as they may serve to revive his acquaintance with some of those beautiful sentiments, which he formerly met with, in his travels through the works of the antient sages, 'tis to be hoped his candour will suffer the intention of the author to apologize for any little defects to be met with in the work itself. Indeed I claim but little other merit in this performance than

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the choice of the sentiments, and the form they now wear; yet my great experience in life has furnished me with an opportunity of here and there throwing some new lights on the motives of human actions, which seem to have been unnoticed by others: and as a sensible and sincere friend to apply to, in matters of doubt and difficulty, is one of the most valuable acquisitions young men can make, this volume will furnish them with the power and advantage of calling a cabinet-council of wise, disinterested friends, to consult and advise with on almost every occurrence in life: living friends may have selfish views and private ends, but the dead have no temptation to mislead: these sages, like able pilots, who have examined the coast, tried the soundings, and discovered the shoals and rocks that lie hid in the course to the land of knowledge, have not only left their faithful charts behind them, for the benefit of the adventurers through the sea of life, but, like experienced merchants, have honestly pointed out those stores and provisions that would best administer to our comfort and convenience during our passage, and what merchandize would turn to the noblest account at the end of our voyage.

For

P R E F A C E.

iii

FOR my own part, when an accident, which every one but myself deemed a misfortune, forced me into retirement at the age of nineteen, the incapacity of enjoying those manly exercises and amusements, which my youth, and vigour of body and mind, would have naturally led me into, presented study as the only means of employing the activity of my spirits, and beguiling that time, which otherwise must have hung heavy on my hands: and though necessity, not choice, first put me on this pursuit of knowledge, choice very soon became the principal motive and incentive to my studies; and the rational delights of reflection, contemplation, and conversation, soon made me insensible of any loss I had suffered from the want of fight.

'Twas in this retirement I collected the opinions, sentiments, and examples of virtue contained in these sheets; which at that time raised my admiration, warmed my heart, and sweetened solitude. But providence having since placed me in a public station, I have had an opportunity of exemplifying the great truths of these philosophers, and of turning that, which was speculation only, into real knowledge. Indeed what situation could stand more in need of such an aid than mine, where duty obliges

me to live in a constant contention with the refuse of the creation; and to be so incessantly employed in this labour, as not to have leisure to converse with friends, or to enjoy, with any degree of comfort, the common necessaries of life?---A station full of difficulties, full of perplexities, full of dissatisfactions; and which, useful as it may be, would be intolerable to any thinking man, did not conscious rectitude, the esteem of the worthy, and the confidence of the poor, reward his labours. If in this I have succeeded, and should say I owed this success, in any degree, to the following pages, justice and gratitude oblige me to communicate that to others, to which I am so much indebted myself.

PUBLIC good has ever been the object of my poor endeavours; and utility to mankind, and not the desire of fame, encourages me to this publication. To aim at universal approbation is absurd; for he, who acts in a public character, and expects to avoid censure, must betray a total ignorance of mankind: for, as St. Evremont says, "If we do but consider a moment, how few there are, for whom we have a real esteem and regard, we shall neither be surpris'd nor disappointed, that there are but few, who thoroughly approve of
" us."

P R E F A C E.

“us.” And though it is as impossible, as it would be dishonourable, to accumulate riches in an employ like mine; yet, when the want of health or strength shall disable me to continue that activity and diligence, so necessary to my station, if I can carry into retirement the consciousness of having filled all the relative duties of life with honour and credit, with the additional satisfaction of the esteem and gratitude of those, to whom my disinterested conduct has been useful, and my most gracious sovereign should be pleased to add his bounty to his approbation, I shall esteem myself rich, indeed.

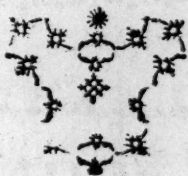
THE inconsistency and unsteadiness of human character most undoubtedly arise from the want of principles; and the want of principles is evidently from the poverty, or want of sentiment. If we divide mankind into two classes, viz. into those, who act from principle, and those, who act merely from disposition; the amiable uniformity in the conduct of the former, and the capricious fickleness of the latter, will be easily accounted for. Let us accompany the man of principle through the different stages of life, and we shall find that the early acquaintance with the sentiments of those wise moral legislators, who spent their lives in

enquiries after truth, and who, by their wisdom, fixed what was just, what was honourable, and what was truly virtuous, furnished him with such principles, as make him act up to the dignity of his nature, and become a valuable member of society. As a son, he will exert filial gratitude and respect;---as a husband, tenderness, constancy, and protection;---as a father, example, care, instruction, and impartial affection;---as a friend, sincerity, confidence, candour, and liberality;---as an enemy, generosity, forgiveness, and pity;---as a statesman, public spirit, fidelity, oeconomy, and impartial justice to the merits of others. A man, thus principled, is ever the same; his passions and inclinations being subdued, and laudably confined by certain rules and laws; but on the contrary those, who act merely from disposition, may be, occasionally, good or evil; but as they are constant in nothing, can never be depended on in any thing; nor can they be said to have any fixed character at all. From this little storehouse then, the mind may easily enrich itself with the noblest sentiments of the wisest men; and though some observations may be met with, which the more knowing may call trite and common, even these will be new to the ignorant, and
may

P R E F A C E.

vii

may have their use; and if some opinions should here be met with, which are erroneous in themselves, in the same chapter the reader will find the subject so elucidated as to leave no disadvantageous impression on the mind.



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23

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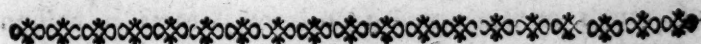
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221



T H E

Universal Mentor.



CHAP. I.

ADVICE.

THERE is nothing received with so much reluctance as advice, nor any thing look'd upon so assuming as to offer it; for he, that advises, calls another man's judgment in question, and gives his own the superiority. The only safe way in advising is, where your counsel is agreeable to their inclinations, whom you advise. In diseases of the mind, persons affected are half cured as soon as they are made sensible of their distemper. Advice, like physic, should always be accommodated and portioned to the respective weakness of the condition and capacity of the patient. There is nothing men are so liberal of as advice; nothing, in general, is less sincere, than the manner of asking and giving it. He, that asks it, aims at gaining

gaining an approbation of his own judgment, and warranting his conduct by another's authority: or to make his friend believe he places great confidence in his opinion. He, that gives his advice, has commonly no other end in view than his own interest and reputation. We may give good counsel, but cannot bestow good conduct. Authority is a tyrant only over the outward behaviour, it has no sway over the inward sentiments. When we prescribe a conduct to others, we should represent the reasons and motives of it, and give them a relish for what we advise. All advice and precepts want authority, when they are not supported by example. In all terms of reproof, when a man's sentence appears to arise from personal hatred, or prejudice, he does not seem to speak it so much as an opinion declared, but as a passion gratified; it is not then made the cause of mankind, but a misunderstanding between two persons; for this reason, the reprehensions of a good-natured man bear a pleasantness in them, which shews there is no malignity at heart. Exemplary manners are absolutely necessary to him, who would censure others. Nothing renders advice so inoffensive, as its being offered with real tenderness and affection. 'Tis a great mark of good sense, to bear reproof with mildness: A comeliness of person, and decency of behaviour, add great weight to what is pronounced; it is the want of this, that makes the rebukes and advice of rigid old persons of no effect, by leaving a displeasure on the minds of those to whom they are directed. Counsel is the lot of knowledge, and not of riches.

C H A P. II.

A D V E R S I T Y.

TH E R E are some virtues, that are not to be acquired but in disgrace ; we know not what we are, till we have been tried. The virtues of prosperity are pleasant and easy, those of adversity are harsh and difficult. Misfortunes and disorders arise from false judgments ; false judgments from our passions. Demetrius says, he must be very unhappy, who has never felt affliction. Seneca compares great prosperity to the fondness of an indulgent mother to her child, which generally ends in its ruin ; but the affection of the Divine Being to that of a wise father, who would have his sons exercised with labour, disappointment, and pain, that they may gather strength, and improve their fortitude. This will appear more reasonable, if we consider human life as a state of probation, and adversity as the post of honour in it, assigned often to the best and most select spirits. That disposition of mind is truly great, that makes misfortunes and sorrows little, when they befall ourselves ; great and lamentable, when they befall others. We suffer for him, who is less sensible of his own misery, and are inclined to despise him, who sinks under his sorrow. Suffering after a right manner, and with a good grace, has always been looked on as one of the chief excellencies of human nature. Where the danger ends, the hero ceases. It is right to prepare ourselves for those ill events, which must happen in a life sentenced to be the scene of sorrow ; instead of that, we soften ourselves by prospects of delight, and destroy in our minds the seeds of fortitude, which should support us in the hour of anguish. The contempt of pleasure is a certain preparatory to the contempt of pain ;
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4 *The* UNIVERSAL MENTOR.

moderation in both is peculiar to great minds. He that was abstinent in his satisfactions, when in health and prosperity, is not reproached and tormented in adversity, by the ungrateful comparison of past pleasures. It is for higher beings than men, to join happiness and greatness together. He bears his misfortunes best, who conceals them most. Misery and life are twins, which encrease, are nourished, and live together. In the time of calamity, most men are more sorry for what their enemies can speak of their distress, than for the real pain they endure. Philosophy teaches us to endure misfortunes, but christianity to enjoy them, by turning them to blessings. Our complaints wear with our years, and as objects lose ground in our imagination, the concern for the loss of them insensibly decays in our mind.



C H A P. III.

AFFECTATION.

THE general affectation among men, of appearing greater than they are, makes the whole world run into the habit of the court. Most men follow nature no longer than they are in their night-gowns, and all the busy part of the day they act in characters, which they have no pretensions to, and which do not in the least become them. It is a happiness to carry that sort of mind into the world, which adopts nothing but by choice; which contracts a habit of politeness, without taking up the ridiculousness thereof; and which the contagion of the most reputable examples cannot corrupt. It is commonly for want of other talents, to make them be taken
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taken notice of, that the greatest part of mankind assume those airs and affectations which are so shocking to good sense. All men are more partial to an affectation of what a person is growing up to, than of what has been already enjoyed, and is gone forever; it is therefore allowed to young Flavia to look forward, but not to old Honoria to look backward. An affected delicacy is the common improvement we meet with in those, who pretend to be refined above others. The reason why men dissemble, or seem to be what they are not, is, because they think it good to have such a quality as they pretend to; to affect, or counterfeit, is to put on the appearance of some real excellency, which they have not. The best way to seem to be any thing, is really to be what they would appear to be; for if a man has not that quality, which he pretends to have, he will certainly be discovered to want it; and it often costs a man as much pains to make good his pretensions to any good quality, as to have it: all artifice naturally tends to the disappointment of those, who practise it. The world will sooner forgive our failings, than the affectation of any excellencies or perfection, which we have not. Impostures generally exceed the original: affected simplicity is a finer sort of imposture. Nothing hinders a man so much from being unaffected, as the fondness of appearing so. We should succeed better, by letting the world see what we really are, than by appearing what we are not. The desire, which most men have, of being what they are not, makes them go out of a method, in which they might be received with applause. It has been observed, that there are very few, who have not used their faculties in the pursuit of what it was impossible to acquire; or left the possession of what they might have been masters of at their setting out. There are no distinguishing qualities among men, to which there

6 *The* UNIVERSAL MENTOR.

are not false pretenders. Monsieur St. Evremont says, that affectation is a greater enemy to the face than the small-pox.



CHAP. IV.

AMBITION.

OF all the affections, which attend human life, the love of glory is the most ardent; according as this is cultivated in princes, it produces the greatest good, or the greatest evil. Where sovereigns have it by impressions received from education only, it creates an ambitious, rather than a noble mind; where it is the natural bent of the Prince's inclination, it prompts him to the pursuit of things truly glorious. Lewis the XIVth. was an instance of the former, and czar Peter of the latter; the one thought extent of territories the most glorious instance of power, the other thought himself mean in absolute power till he knew how to use it, and descended from his throne, that he might learn how to sit in it with more grace. Barbarity is the ignorance of true honour. The unjust prince is ignoble and barbarous, the good prince only renowned and glorious. As glory is nothing else but the shadow of virtue, it will certainly disappear at the departure of virtue. True glory (says Tully) consists in these things, that the people love us, that being affected with a certain admiration towards us, they think we deserve honour. A truly great man is not contented with the submission only of those under him, but rather covets to be loved, than feared. None but the great soul can have the true relish of good actions. From a desire of superiority,
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in our depraved natures, was bred that insatiable hunger, ambition; a monstrous excrescence of the mind, which makes superfluity, honours, riches and distinction, mere necessities of life. The glory of great men ought always to be measured by the means they took to acquire it. Nothing ought more to mortify those men, who have deserved great applause, than the pains they are still obliged to be at to make themselves considerable by a great many little things. Ambition is the vigour and activity of the soul, as moderation is the languor and the sloth of it. The ambition of princes is many times as hurtful to themselves as to their people. Conquests seldom pay the cost. It is observed by Cicero, that men of the most shining parts are the most actuated by ambition, and that it is stronger in women than in men. If we examine the principles of action in each individual, we shall find that ambition runs through the whole species: one man's desires may determine him to one pursuit, and another's to a different, but the motive in all is still the same. Though the pure consciousness of worthy actions, abstracted from the views of popular applause, may be to a generous mind an ample reward, yet the desire of distinction was, doubtless, implanted in our natures, as an additional incentive to exert ourselves in virtuous excellence. This passion, indeed, like all others, is frequently perverted to evil and ignoble purposes. Thus nature furnishes a man with a general appetite of glory, but education determines it to this or that particular object. This passion produces effects agreeable to the disposition of the man, who possesses it; in some it produces magnanimity, in others selfish cunning, &c. An honest man may be allowed to have his ambition and interest, but he will not pursue them by any other than lawful means; he may have address and skill, without subtlety; dexterity, without deceit; and complaisance, without flattery.

You are now, says Socrates to Alcibiades, within a few days of receiving greater honour from the Athenians, than ever Pericles, or any other did; and thus you will arrive at the highest pitch of power in that city; the consequence of which will be your obtaining the same authority among the other Greeks and Barbarians, who inhabit this part of the world. And if this same glory should tell you, that after over-running Europe, Asia should stop the progress of your arms, you seem to me as unwilling to live under such confinement, without extending your name and power as wide as the world, and to fix your attention on the happiness of Cyrus and Xerxes, as the only two, of all mankind, worthy of your regard. Soc. Ap.

Philip of Macedon having conquered all Greece, while he was meditating the conquest of Asia, he celebrated the marriage of his daughter Cleopatra with Alexander king of Epirus: this marriage was celebrated with the utmost joy and festivity, but while the king was present at the festivals exhibited on the occasion, and stood between the two Alexanders, his son and his son in law, he was suddenly killed by Perdicus, a noble Macedonian youth; in revenge, says Justin, for the injustice done him by Philip, to whom he had complained of a cruel violation inflicted on him by Attalus, who was one of the Macedonian generals, and whose sister was a little before married to himself.

With what glory did Alcibiades return to Athens, after those signal exploits in Asia, from whence he brought two hundred of the enemy's ships, and an immense booty! Yet how soon was all this glare of prosperity obscured; and this great general, being totally defeated by the Lacedemonians, saw Conon preferred to his command; while not daring to face the rage of the multitude, who suspected him of treachery, he was forced into a voluntary banishment. Nay how soon did the total ruin of Athens herself
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succeed that of her unfortunate general; for within four years, from the day in which she beheld the triumph of Alcibiades, that glorious city (deservedly called the other eye of Greece) was entirely conquered by her Spartan rival. Just.

Xerxes, who had crossed over the Hellespont with a million of men, so that they drank rivers dry, and levelled mountains in their march, in his flight back was obliged to save himself cross the same sea, in a little boat, wanting even the attendance of necessary servants. Ib.

Heroditus says, that Plautianus, the prime minister of Severus, was arrived at such a degree of pride, that he sent some of his attendants before him, who were order'd to make proclamation that no persons should dare to meet him, or even to look at him.

Thucydides tells us, it was inscribed on the monument of a Grecian lady, that though her father, husband, brothers, and sons were kings, her mind however was never inflated with insolence.

William the first dying at a little village, near Roan, his body was removed to Caen, without any ceremony. It was but meanly attended for so great a prince, his prime officers having abandoned him before he expired, some to make their court to Robert, others to William. An extraordinary adventure, says Rapin, made his funeral very remarkable; just as they were going to lay him in his grave, a Norman gentleman stands up, and forbids the funeral in that place, claiming the ground as his inheritance, and alledging the deceased had built the church upon it without paying him for it; whereupon they were obliged to stop, and prince Henry was forced to make the man satisfaction before the royal corps could be interred.

William Rufus being slain by Tyrrel, and he and the rest run away and left the king, at last returning took up the bloody body, and laid it upon a misera-

10 *The* UNIVERSAL MENTOR.

ble cart, drawn by one wretched starved horse. The carter in his way to Winchester, whither he was to carry the body, driving through a miry lane, his cart broke, upon which he left the dead body of the king tumbled in the mud, to be taken up by those, who pleased. If this account of Matt. Paris be exaggerated, it is acknowledged on all hands, that the body was carried to Winchester, and buried the twelfth day, with little or no ceremony. Rapin.

Hubert de Burgh chief justiciary of England, and who is observed to have arrived at a greater height of power than any subject before him, was twice carried to the tower, with his legs chained under a horse's belly, amid the acclamations of the mob. Rapin.

Longchamp, chancellor of England and pope's legate, who was constituted by Richard the first, at his departure for the holy land, joint regent of England with the bishop of Durham, and who had usurped the whole, being forsaken by all men, and thrown into prison, escaped from thence, and was afterwards seized by the sea-side, disguised in woman's apparel, with a bundle of linen under his arm, in which garb he was carried, with a great mob at his heels, to Dover castle. Ib.

Zopyrus cut off his nose and ears, tore himself with rods, and miserably dishevelled his hair (a thing the most dishonourable among the Persians) in order to deceive the Babylonians; he likewise cut seven thousand of his own countrymen into pieces, in order to perpetrate his design. Darius frequently used to say, that he had rather Zopyrus had received no hurt, than to have conquered twenty more Babylonians. Herod. Thal.

Malcolm, king of Scotland, was informed that a certain nobleman was conspiring, with others, against his life; when this nobleman came to court, with a great retinue, in order to put his design in execution, the

the king appointed a great hunting-match the next morning, in which he took an opportunity to be alone with the traitor, and then said to him, we are now alone together, armed and horsed alike, out of the sight and hearing of any one to assist either, if therefore you have any inclination, and boldness and strength, sufficient to attack me, fulfill now the promise you have made to my enemies and your allies, &c. upon which the other, as if struck, says Math. Paris, with a thunderbolt, alighted from his horse, and threw away his arms, fell at the king's feet with fear and trembling; upon which the king bad him banish his fears, and receiving an oath of future fidelity from him, they both returned to the company, and related nothing of what had happened.

At a conference between John of England and Philip of France, the last desired to see an instance of the strength of the earl of Ulster, upon which the earl, in the presence of the two kings, order'd a stake to be fixed on the ground, and a helmet placed upon it, then looking round, with a menacing aspect, he cut the helmet in two with his sword; the blow was so violent that the sword stuck so fast in the stake that none but himself could remove it. Philip asking him why he had looked round so fiercely, he answered, that in case he had missed his blow, he would have cut off the heads of all the spectators, that no man living might be witness of his shame. Rap.

The emperor Aurelian is reported to have slain forty enemies with his own hand, in one day, and at several times upwards of nine hundred. Speed's Chron.

The reward of great actions, says Alcibiades, is to be honoured by posterity, and to have your kindred pretended to by private persons, and your birth by your country. Thucyd.

Valerian the emperor, trusting to the honour of Saporess the Persian, and going with him to an interview,

view, with few attendants, was seized by the Persian soldiers, and reduced to the quality of a slave, in which abject condition he ended his life.

Maximus and Balbinus, being declared emperors by the senate, are for that very reason suddenly attacked, and put to death by the soldiers, with all manner of ignominy and torture. Herod.

In the fate of Cleander, says Herodian, was exemplified, that a man may be raised from the lowest state to the highest, and again flung down by a small and sudden whirlwind of fortune. Ib.

Geta was stabbed in his mother's arms, who was forced to feign a laugh on the occasion. To her, who had been empress of Rome, alone of all human kind, it was not lawful to lament her own child. D. Cas.

Severus seeing his urn before his death, said, thou shalt contain the man, whom the whole earth could not contain. Ib.

When Pertinax was killed, Didius, who had bought the empire, repaired to the palace, and there feasted on the supper, which was prepared for Pertinax, who at the same time lay there murder'd. Within 67 days Didius was likewise murder'd in the same palace. Ib.

Caligula, rather than be thought the legitimate son of Agrippa, would derive himself by adultery and incest from Augustus. Suet Cal.

It is a folly of desiring to have your house crouded by the great, who come there for their own ends. Tac.

Diodorus, describing a people of Arabia, says, as they are without ambition, they pass their lives in the utmost concord. Diod. sic.

Two kings of Ægypt, who erected two of the most stately pyramids for their tombs, when they came to die, lest the people, out of revenge for their tyranny, should insult over their dead bodies, gave orders

orders to have their bodies privately interred. Ib.

Diodorus, speaking of the pyramids of Ægypt, says, they were more to the honour of the architects than the king, at whose expence they were built; for the former contributed their ingenuity and labour, whereas the latter carried their designs into execution at the expence of those riches, which they inherited of their ancestors, and with the sweat of other mens brows. Ib.

Edward the Black Prince having gain'd the glorious battle of Poictiers, in which the king of France was made a prisoner, gave him a grand entertainment in his tent, at which he himself refused to sit down, and stood by the king of France's chair: afterwards, when he brought him into England, and made his public entry into London, he rode by his side on a little black horse, the king being mounted on a stately white courser, adorned with costly trappings. One would have thought, says Rapin, that all the pomp, displayed on this occasion, was intended to do honour to the captive king; in truth, Edward had a true relish of ambition. Rap.



C H A P. V.

A B U S E.

ABUSE should be forbidden, says Plato, for it produces the worst of consequences, as well to him, who utters it, as to him, against whom it is uttered: this is frequently the cause of the bitterest enmity, enslaves the mind to wrath, makes the man a beast, and exposes him to the highest ridicule and absurdity; wherefore let no man be guilty, under the severest penalty. Pl. de. Leg.

It is the practice of cowards to abuse men, and to cease when they are answered. Tac. An.

C H A P VI.

ACCESS.

MARCUL AURELIUS was of easy access to all. Herodian.

Augustus Cæsar used to salute the common people, and was so easy of access, that when any one was backward to deliver a petition to him, he asked him, jocosely, if he thought he was to give something to an elephant. Suet. Aug.



C H A P VII.

BENEVOLENCE.

THE first foundation for deserving the good will of others is to have it in one's self; benevolence, which is wishing our neighbour's good, defeats both envy and hatred. A good-will towards mankind takes off the necessity of caution and circumspection. To love and to be kind, to have social or natural affection, complacency and good-will, is to feel immediate satisfaction, and genuine content; 'tis an original joy depending on no preceding uneasiness. On the other side, animosity, wrath, hatred and bitterness, is original misery and torment; producing no other pleasure or satisfaction, than as the unnatural desire is for the instant satisfied or appeased. No man can be ill, or vicious, but from the weakness or deficiency of the natural, or violence of the self-affections, or by such as are plainly unnatural.

C H A P.

C H A P. VIII.

BEAUTY without MERIT, and MERIT without
BEAUTY.

LETITIA was one of the greatest beauties of the age, in which she lived. Daphne no way remarkable for any charms in her person. On these circumstances of their form, the good and ill of their life seem'd to turn. Letitia has heard nothing from her childhood but commendations of her features and complexion. The consciousness of her charms render'd her insupportable, vain, and arrogant. Daphne, who was twenty, before one civil thing had ever been said to her, found herself obliged to acquire some accomplishments, to make up for those attractions, which she saw in her sister. Daphne was seldom submitted to in any debate; for her discourse had nothing to recommend it but the good sense of it, while Letitia was listen'd to with partiality, and her sentiments applauded even before she spoke. These causes have produced suitable effects, and Letitia is as insipid a companion as Daphne is an agreeable one. Letitia, confident of favour, has studied no arts to please; Daphne despairing of any inclination towards her person, has depended only on her merit. Letitia has always something in her air, that is sullen, proud, and disconsolate: Daphne has a countenance that appears chearful, open, and unconcerned. Constrain'd behaviour, severe looks, and distant civilities, were the only favours Letitia conferred on her lovers; while Daphne used them with the good humour, familiarity, and innocence of a sister. A professed beauty is as insufferable a creature as a profess'd wit. The fair sex look upon beauty as their chief distinction. Monsieur St. Evremont says, that no woman can be handsome by the force of features only;

16 *The* UNIVERSAL MENTOR.

only ; that pride destroys all symmetry and grace ; and that no woman can be beautiful, that is not incapable of being false. Beauty and merit are independent of taste, but agreeableness is not so. Wit and beauty are laudable in those, who possess them, only for the just application of them. The beauty of a worthy object is like a pretty child, which naturally attracts our affections, without being sensible of it. That is the best part of beauty, which a picture cannot express, nor the first sight of the life.



C H A P. IX.

BEHAVIOUR to, and USE of ENEMIES.

THE praising our enemies defeats malice, and breaks the teeth of envy ; for by teaching men to rejoice at the felicity of others, it doubles their enjoyments. Enmity draws many vices upon the mind, as meagre envy coupled with grim hatred, restless jealousies, unnatural joy at the miseries of others, and long remembrance of injuries : fraud, deceit, and snares appear no evils, when they are exerted against an enemy ; to serve a friend is generous, but to act justly and uprightly to an enemy is the summit of all virtue. The mind of man has a much stronger sense of evil than good, for which reason benefits are sooner forgot than injuries ; the former are wrote on glass, but the latter engraved on steel. A man should live with his enemy in such a manner, as may leave him room to be his friend. To find out our secret faults, and make a true estimate of ourselves, we should consider the opinion our enemies have of us. Our friends flatter us, as
much

much as our own hearts ; they palliate our faults, and set our virtues in the best light : an adversary makes a stricter search into us, and discovers every flaw and imperfection ; and tho' his malice sets them in a strong light, it generally has some grounds for what it advances. A friend praises you ; an enemy abuses you ; a man should attend to both, and thereby he may increase his virtue, and diminish his faults. Plutarch observes, that by the reproaches of our enemies we see the worst side of ourselves, and discover blemishes, which we should not have observed, but for such ill natur'd monitors.

The malignant and envious are a species of vermin in society, which seem intended to awaken our caution, and secure our virtue in the same manner, as rats and other vermin, serve to excite care in the farmer, to preserve his granaries from their inroads. He must be very unhappy, who has no enemies, says one of the antients.



CHAP. X.

B R I B E R Y.

WHEN the Persian army arrived in Bæotia, the Thebans went to Mardonius, and told him that their country was very convenient for a camp, that if he would continue there he might be master of all Greece, without hazarding battle ; the Græcians said they, when unanimous, are so strong, that they can hardly be conquered by all mankind ; you may yet easily frustrate their best concerted measures ; send money to the principal persons of every city, by which means you will split them into factions,

tions, and then you may easily subdue both those who are not in your interest, and the factions at the same time. Herod.

Precilla, Priestess of Delphi, is bribed to declare Democratus not to be the son of Ariston, of which she was detected, and deprived of her dignity. Herod.

Malmesbury, speaking of the bribes given to the Danes, to quit the coast, adds an infamous example, and unworthy of men, to redeem their liberty with money, which no violence can force from an unconquered mind; and indeed the influence of these sums kept them quiet a very little while; for after they had received £. 10,000 in 988; in 993 they again received £. 16,000; in the year 1000, £. 24,000; in 1005, £. 36,000; in 1012, £. 48,000. Ech.

When Victorinus was prefect of Germany, he ordered his lieutenant to take no bribes, and when the lieutenant would not promise, he ascended the public tribunal, and there took a voluntary oath against bribery, which when his lieutenant refused, he removed him from his office. Xiph.

Corruption was the only way to preferment, in the court of Vitellius. Tac. Hist.

Aristotle says, that the magistrates of Sparta appear to have been corrupted by avarice and ambition, in the administration of public affairs.



CHAP. XI.

BUFFOONS and JESTERS.

BUFFOONS, called Guiriots among the Negroes of North Guinea, are so despised by the blacks, that they not only count them infamous while

while alive, but when dead will not bury them in earth, believing it would never produce any plants, if defiled by their carcases; nor will they throw them into the sea, lest they should poison their fish; so that they thrust them into the hollow trunks, or stumps of trees; the king and great men keep each two, and these have a liberty of abusing whom they please, with impunity. Barbot.

Clysthenes of Sicyon, having proclaimed at the olympic games, that he would marry his daughter to the man, whom he should judge most worthy of her, and that all, who thought themselves qualified, might enter the list; many competitors applied, among whom Hippoclides, the son of Tysander the Athenian, seemed to Clysthenes the most deserving; after keeping all the candidates a whole year, when the day was come, on which the choice was to be made, being all invited to a feast, Hippoclides, in his cups, ordered the music to play a particular tune, to which he danced some time; and then calling for a table, he mounted it, and first danced the Lacedaemonian, and then the Athenian measures; at last setting his head upon the table, he moved his feet in the same manner, in which he had before moved his hands; upon this Clysthenes broke out into a passion, and cried, O! Son of Tysander, thou hast danced away thy marriage. Er.

Herodian describes the people of Alexandria, as inclined by nature to be scurrilous against their superiors; their jests, says he, appear extremely pleasant to themselves, but are very bitter to those, against whom they are uttered. Herod.

Vespasian endeavoured to turn his own covetousness into a jest. Suet.

Caligula jests with his cruelties. Suet.

When a court jester gave orders to a dead body, as it was carrying forth to its funeral, that he should tell Augustus that his legacies to the people were not yet

paid; Tiberius order'd that he should receive his share of the legacy, and then be put to death, bidding him, at the same time, tell Augustus the truth. Suet.

Augustus made an edict against scurrilous jests. Suet. Aug.

Jests leave bitter remembrance. Tac. An.

When the fleet of Philip de Valois was entirely destroyed by Edward the third, none durst carry the news to the French monarch, till a jester coming one day into the king's presence, cried out, cowardly Englishman, dastardly Englishman, faint-hearted Englishman; and when the king asked why he called them so, he answer'd, because they durst not leap into the sea as our brave frenchmen did. Rap.

Athelstan, upon the accusation of a certain nobleman, put his brother Edwin to death; some time afterwards, as that lord was waiting at table, with the king's cup, one of his feet slipped, and he recovered himself from falling, by the nimbleness of the other; whereupon he said, jestingly, see how one brother helps another; this jest cost him his life. Athelstan, who overheard what he said, taking it for a reproach on him, ordered him to be executed immediately. Ib.

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C H A P. XII.

C A N D O R.

THERE is nothing we desire more than the applause of men; ought we not then to act so as to give men reason to think well of us? If candor requires us to bear with one another's actions, much more ought we to bear with others opinions, considering they

The UNIVERSAL MENTOR. 21

they are derived from such various causes, as country, education, &c.

The stronger sense a man has of his own failings, the more indulging will he be to the defects of others.

A short CHARACTER of St. PAUL.

He was humble in mind, though exalted in station; and an universal lover of souls, tho' a professed detester of sin; an enemy to the faults, but not to the persons of men; kind and courteous to all, but particularly to those of the sacred function; prudent in mixing mercy and judgement, as their cases required; not proud of his authority, tho' not insensible of it; not easily provoked to inflict penalties, not long intreated to remove them; grieved when the heinousness of the crime compelled him to be severe, but never better satisfied, than when the signs of a sincere repentance enabled him to forgive.

A just man will not be angry with injustice, but will rather excuse it, as an imperfection in the mind of him, who possesses it; well knowing that without a kind of participation of that divine nature, which disdains injustice, or without being endued with that knowledge, which makes him to abstain from it, no man is willingly just.



CHAP. XIII.

CHARITY.

CHARITY is a virtue of the heart, and not of the hands; alms are the expressions, not the essence of this virtue; charity is the union of

22 *The* UNIVERSAL MENTOR.

those noble qualities, which make a virtuous man. He that defers his charity till he is dead, is rather liberal of another man's property than his own. The virtue of the benefit lies in the intent, and the profit in the judicious application of the matter. Demurring is next door to denying. A brave mind can never want matter for liberality in the meanest condition; for nature has been so kind to us, that where we have nothing of fortunes, we may bestow something of our own. A favour bestowed with reluctance is like a stony piece of bread given to a starving man, which is necessary for life, but almost choaks him in swallowing. It is insolent as well as ungrateful, for a man (who would feel the natural wants of hunger and thirst, did he not prevent his appetites before they call upon him) to neglect these wants and distresses in the poor. Arguments for publick charity are these three, viz. 1. Wou'd you do a kind office without any view of reward, do it for a child, who is not sensible of the obligation. 2. Wou'd you serve the publick, educate some honest mechanic. 3. Wou'd you serve God, give to one, who shall be instructed in the worship of him, for whose sake you bestow your bounty. Wise providence has amply compensated for the wants, and distresses of the poor and indigent, by a more abundant provision for their happiness hereafter; so they are exalted in goodness, by being depressed in fortune, and their poverty becomes their preferment.

C H A P.

C H A P. XIV.

C E N S U R E.

C E N S U R E is a tax, which all men of merit pay to the publick ; 'tis a folly to pretend to escape it, as well as a weakness to be affected by it : there is no defence against reproach but obscurity. A man's first care should be to avoid the reproaches of his own heart ; his next to escape the censure of the world. If the last interferes with the former, it ought to be neglected. A spiteful saying gratifies so many little passions in those, who hear it, that it generally meets with a good reception. Justice seems more agreeable to the nature of God, and mercy to that of man. A being, who has nothing to pardon in himself, may reward every man according to his works ; but he, whose very best actions must be seen, with grains of allowance, cannot be too mild, moderate, and forgiving. Ill nature is too often taken for wit. When eminent merit is robb'd by censure and detraction, it does but increase by such endeavours of its enemies. It is a poor and mean pretence to merit, to make it appear by exposing the faults of others : it is something to sparkle among diamonds ; but to shine among pebbles is neither pleasure nor credit. The ill we do exposes not so much to hatred, as our good qualities. If we had no defects of our own, we should not take so much pleasure as we do, to remark defects in others : we speak ill of others to recommend ourselves ; and 'tis more from an esteem of our own opinion, that we extol the good qualities of others, than from an esteem of their merit. We raise the reputation of some, to pull down that of others ; and pull down that of others to raise our own. Censure oftener shews favour to false merit than injustice to true. We speak ill of others more from vanity
than

24 *The* UNIVERSAL MENTOR.

malice. 'Tis a certain sign of an ill heart to be inclined to defamation; this arises from a neglect of what is laudable in ourselves, and an impatience of seeing it in others. The low race of men take a secret pleasure in finding an eminent character levelled to their condition, by a report of his defects. Insolence and impertinence generally arise from some hint, or suspicion of our own demerits. It is a maxim of morality to speak nothing but truth of the living, and good of the dead. Lord Bacon left his name and character, in his will, to foreign nations, and after some years were past, to his own country. The common cause of society is thought concerned, when a good character is calumniated. What you detract from another's perfections, you give to your self. It is the common refuge of disappointed ambition to ease itself by detraction. Never give into the appearance of things, nor be in haste to condemn any body. Remember there are things probable, which are not true. None are so much concerned at being injured by calumny, as those, who are readiest to cast it on their neighbours. The way to silence calumny, says Bias, is to be always exercised in such things as are praise-worthy. Socrates says, 'tis truth I mind, not censure. Aristotle says, that those, who are much censured, censure with delight. Diogenes said, you may abuse me, I may commend you; the world will believe neither. Alexander, being laughed at for singing, said, I must sing better. Epictetus says, consider if what is said of you be true, and reform, that you may not deserve censure. Plato says, if any one scandalize you, live so, that your friends may not believe them. As charity ought to begin at home, so ought our censures; for the greatest offender, in the compass of a man's knowledge, is generally himself. A free and generous confession enervates reproach, and disarms slander. There are some forlorn maids, who mingle
with

with their own sex, and contract familiarities out of malice, and with no other design but to blast the hopes of lovers, destroy the expectations of parents, and benevolence and good will of friends. Were all the vexations of life put together, we should find that a great part of them proceed from those calumnies and reproaches, which we spread abroad concerning one another. Censure generally takes its rise either from an ill-will to mankind, a private inclination to make ourselves esteemed, an ostentation of wit, a vanity of being thought in the secrets of the world, or from a desire of gratifying any of these dispositions of mind, in those persons, with whom we converse. Nothing is so universally blamed, or practised, as scandal. I would have a man examine, and search into his own heart, before he stands acquitted to himself, of that evil disposition of mind, which is here mentioned : first of all let him consider, whether he does not take delight in hearing the faults of others ; secondly, whether he is not too apt to believe such little black'ning accounts, and more inclined to be credulous, on the uncharitable, than on the good-natured side ; thirdly, whether he is not ready to spread, and propagate such reports as tend to the discredit of another. Truth is as far from falsehood, as the ears from the eyes : and conscious demerit is the great foundation of that credulity of reports, to the disadvantage of others, which does such dishonour to humanity.

By the laws of Zoroaster, prescribed in the book Sadler, calumny is represented as an unpardonable sin, to be remitted in the other world on no other condition than on obtaining the calumniated person's remission in this ; and not only so in the inventor, but in the publisher, however ignorant of the falsehood. Hyde.

C H A P. XV.

C H E A R F U L N E S S .

CHEARFULNESS is a habit of the mind, which is always to be supported when we are out of pain; mirth is an act of the mind, which to a prudent man should be always accidental, and should arise out of the occasion; for those tempers, who want mirth to be pleased, are like the constitutions, which flag without the use of brandy. A chearful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured; lighten affliction, convert ignorance into amiable simplicity, and render deformity itself agreeable. All mirth, that affects the body must needs weary, because it transports; all transportation is violent; no violence can last, but determines upon the falling of spirits; for how often do we see a hearty laugh end in a sigh, to recover nature? Those are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment. Chearfulness is a kind of daylight in the mind, and fills it with a steady and perpetual serenity. Chearfulness is the health of the soul, and innocence is its foundation; it makes us happy in ourselves, agreeable to others, and pleasing to God. A sense of guilt, atheism, or the disbelief of a future state, destroy chearfulness; the one threatening torment, the other annihilation.

C H A P. XVI.

CLEMENCY and MODERATION.

CLEMENCY is often practised out of vanity, laziness, fear, and policy; moderation limits the ambition of the great, and comforts the distress of the afflicted. Moderation, in the prosperous, proceeds from the calm; that good fortune gives to their humour. Moderation is a fear of falling into that envy and contempt, which those deserve, that are intoxicated with their good fortune, and the desire of appearing greater than their fortune. Every violent passion, when indulged to an extreme, is in danger of turning to its contrary. Clemency is a favourable disposition of the mind, in the matter of inflicting punishments. Clemency is the brightest jewel in the monarch's crown.



C H A P. XVII.

COMPASSION.

TH E R E is an authority due to distress, and as none, of human race, is above the reach of sorrow, none should be above hearing it. Pity is the sense of our misfortunes in the misfortunes of other men; our pity is proportioned to the love of the object. Relieving the distressed, is doing one's self a kindness beforehand, because it engages others to relieve us, on the like occasion. The want of genius is to be imputed to no man, but the want of humanity is a man's own fault, and his disgrace.

Pity

28 *The* UNIVERSAL MENTOR.

Pity will always be his portion in adversity, who behaved with gentleness in prosperity. Pity is the under passion of a noble spirit ; and to a great mind, instances of generosity and compassion give more pleasure than all mirth and jollity can, to the light and ludicrous. Let not your mercy towards your enemies leave you to their mercy. Over great tenderness destroys the effects of love ; and excessive pity renders us incapable of giving succour. No vice or wickedness, which people fall into, from indulgence to desires, which are natural to all, ought to place them below the compassion of the virtuous. The unlawful commerce of the sexes is of all others the hardest to avoid ; and yet there is nothing, which you shall hear the rigider part of womankind speak of, with so little mercy ; this is outrageous virtue. Compassion does not only refine, and civilize human nature, but has something in it more pleasing and agreeable than what can be met with in such indolent happiness, such an indifference to mankind, as that, in which the Stoicks placed their wisdom. As love is the most delightful passion, so pity is nothing else but love, softened by a degree of sorrow ; in short, it is a kind of pleasing anguish, as well as generous sympathy, that knits mankind together, and blends them in the same common lot.

Pity and innocence are besom friends.

CHAP.

C H A P. XVIII.

COMPLIMENTS.

AMONG the too many other instances, of the great corruption and degeneracy of mankind, the great and general want of sincerity, in conversation, is none of the least. The world is grown so full of dissimulation and compliments, that men's words are hardly any signification of their thoughts: and if any man measures his words by his heart, and speaks as he thinks, and does not express more kindness to every man than men usually have for any man, he can hardly escape the imputation of ill will, and want of breeding. The old English plainness and sincerity, that generous integrity of nature, and honesty of disposition, which always argues true greatness of mind, is in a great measure lost among us: the many professions of kindness and service, which we ordinarily meet with, are not natural, where the heart is well inclined; but are a prostitution of speech, seldom intended to mean any part of what they express; never to mean all they express. What solemn expressions of respect and kindness will pass between men, almost on no occasion: how great honour and esteem they will declare for one, whom perhaps they never saw before; and how entirely they are, all on a sudden, devoted to his service and interest, for no reason; how infinitely, and eternally obliged to him for no benefit; and how extremely they will be concerned for him for no cause! Compliments are called the smoke of friendship. The best compliment to a man of business is to come to the point. When two people compliment each other, with the choice of any thing, each of them generally gets that which he likes least.

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See

30 *The UNIVERSAL MENTOR.*

See the complacent manner, in which the war was carried on, between Ptolemy and Demetrius, who alternately being conquerors, alternately restored, to the minutest article, what they had taken in each other's camp, and alternately made magnificent presents to each other. Just.

It is with compliments as with portraits, where it is allowable to flatter a little, provided the likeness be preserved; but to commend others, for good qualities, which they have no pretensions to, is a prostitution of truth, and betrays a selfish, and interested design.

C H A P. XIX.

C O N S C I E N C E.

SO wonderful is the power of conscience, that it makes us betray, accuse, and fight against ourselves. Punishment is born with sin; whoever expects it, already suffers it; and whoever has deserved it, expects it. Wickedness contrives torments against itself. Ill designs are worst to the contriver. Let wickedness escape, as it may at the bar, it never fails of doing justice upon itself; for every guilty person is his own hangman. Conscious rectitude is the best security against the attacks of our enemies. Unworthy persons, fearing and avoiding their own company, fly to dissipation and noise, to seek quiet; like persons in feverish complaints, who move from chair to chair for ease, but neither of them consider, that they carry their ill with them; but those, who can say, with the philosopher, that they are never less alone than when alone, must have a conscience void of offence, towards God and man.

C H A P.

C H A P. XX.

CONVERSATION.

IT is a breach of good breeding, in publick conversation, to take things in such a key, as is above the common reach. Conversation is a great provocative to the imagination. A rational and select conversation, is composed of persons, who have the talent of pleasing, with delicacy of sentiments, flowing from habitual chastity of thought; but mixed companies are generally made up of pretenders to mirth, and pestered with constrained, obscene, and painful witticisms. There are a hundred men, fit for any business to one agreeable companion. Irregularity in itself is not what creates pleasure and mirth; but to see a man, who knows what rule and decency are, descend from them agreeably in our company, is what determinates him a chearful companion. Festivity of spirit proceeds from an assemblage of agreeable qualities, in the same person. Merry tales, accompanied with apt gestures, and lively representations of circumstances and persons, beguile the gravest into mirth and good humour. A man should always go with inclination, to the turn of the company he is going into, or not pretend to be of the party. To be agreeable, a man should have his mind open, to receive what pleases others, and not be obstinately bent on his own pleasure. He should seem pleased with those in company, and rather think himself entertained, than that he gives entertainment. That behaviour, which depends on observation, and knowledge of life, is to be acquired by all; but to entertain, a man must have a good natural capacity. One should appear rather to receive laws, from the company, than to give them. Men of wit fancying themselves agreeable, meerly as

such, are apt to deride the absent, and rally the present improperly. He, that reports what he heard in the last company, is but the messenger of that company. The greatest secret then, to succeed in conversation, is to admire little, to hear much, always to distrust our own reason, and sometimes that of our friends, never to pretend to wit, but to make that of others appear as much as we can, to hearken to what is said, and to answer to the purpose.

No part of a man's life passes with more pleasure, than that, which is spent in the conversation of a few select companions; for the mind never unbends itself so agreeably, as in the company of a well chosen friend. Conversation is an indulgence to the sociable part of our nature, and should incline us to bring our proportion of good will, or good humour, among the friends we meet with, and not to trouble them with relations, which must of necessity oblige them to feel a real, or feigned affliction. Cares, distresses, diseases, uneasinesses, and dislikes of our own, are by no means to be obtruded upon our company. Let any man, who has passed much time, in what he calls jovial, and merry company, look back at what he was all that while doing, and he will find that he has been, at one instant, sharp to some man, he is sorry to have offended; impertinent to some one, it was cruel to treat with such freedom; immoderately noisy at such a time; unskillfully open at such a time; unmercifully calumnious at such a time. In our conversation in the world, we please more by our faults, than by our good qualities. The reason why we have so little pleasure in conversation is because men think more on what they have to say, than how to answer pertinently, what is said. Attentively to hear, and properly to reply, are the best qualifications to fit a man for conversation. A fondness to talk makes men inattentive to what others say.

say. A man of wit would be often at a grievous loss, were it not for the company of fools. We oftener forgive those, who in conversation are tiresome to us, than those we are tiresome to. Some cannot entertain their present company, without sacrificing their last. One would think the larger the company is, the greater variety of subjects and thoughts would be started in discourse; but on the contrary, we find that conversation is never more restrained, or confined, than in numerous assemblies: the weather, fashions, news, &c. being the common topicks. The most open, instructive, and unreserved discourse is between two friends; then a man gives loose to every passion and thought, which is uppermost, and, as it were, exposes his own soul to the examination of his friend.

There is no conversation so agreeable as that of a soldier of good sense, whose courage and magnanimity are the result of thought and reflection. The many adventures, which attend their way of life, makes their conversation so full of incidents, and gives them so frank an air in speaking of what they have been witnesses of, that no company can be more agreeable. The motives to most conversations are nothing more than a desire of justifying our own passions, exulting in our situations, or shewing our own parts; which proves that vanity is the support of most conversation. General visits are made, not so much out of good will as for fear of ill will. There is nothing more agreeable than the conversation of a woman of good sense, without affectation, and one that converses with mankind without design. He keeps the best table, who has the most valuable company at it. The true choice of our diet, and companions, consists in that, which contributes most to chearfulness and refreshment: this is best consulted by simplicity in our food, and sincerity in our companions. To have good sense, and abilities to ex-

press it, is an essential quality in a good companion. The hours, which we spend in conversation, are the most pleasing of any we enjoy; yet there is very little care taken to improve ourselves, for the frequent repetition of them. The common fault in this case is, that of growing too intimate, and falling into displeasing familiarities. Familiarity in inferiors is sauciness, in superiors condescension: hence it will arise, that benevolence must become the rule of society, and he that is most obliging must be most diverting. There is a certain impartiality necessary to make what a man says bear any weight with those he speaks to. In conversation, the medium is neither to affect silence or eloquence. The great enemies to good company are the clown, the wit, and pedant. The subject of discourse, in most companies, is generally upon one another's faults; this arises from self-conceit. The great general rule, to be observed in conversation, is that a man should not talk to please himself, but those that hear him: this would make him consider, whether what he says be worth hearing; for as Epictetus says, though it may please you to tell your dreams, none will like to hear them. Talking obscenely, or with ill-nature, generally arises from a barrenness of invention, and an inability to support a conversation in a way less offensive; for as obscene language is an address to the lewd for applause, so are sharp allusions an appeal to the ill-natured. It is more difficult to keep in with bad company than good: the former, having less understanding to be employed, have the more vanity to be pleased. And to keep a fool in constant good humour, with himself, is no easy task. A man may be said to possess that, which he conveys to another; therefore Zeno, who improved the morals of Pythodorus, by his conversation, was master himself of what he communicated to him.

Soc.

Augustus

Augustus Cæsar used to converse in writing, on the graver subjects, even with his wife. Suet. Aug.

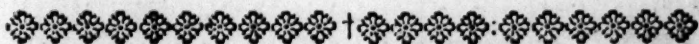
Think with the wise, and speak with the vulgar. Always speak to divert, or inform the company, and not to gratify your own vanity. Talk not of yourself, nor of your domestic affairs. A man may equally affront the company he is in, by engrossing all the talk, or observing a contemptuous silence. Few young people please in company; the reason is, that want of experience makes them positive, and what they say is rather with a design to please themselves, than any one else. He that is silent on a subject, where every one is satisfied he could speak well, will often be thought no less knowing in other matters, where perhaps he is wholly ignorant. Women are sooner convinced by an happy turn, or witty expression, than by demonstration. When you commend, give your reason for it. Do not ask too many questions. Be easy in your carriage. Endeavour to fall in with the inclination of your company. Never be assuming. It is not impossible for a man to form to himself as exquisite a pleasure, in complying with the humours and sentiments of others, as of bringing others over to his own; since it is the certain sign of a superior genius, that can take, and become, whatever dress it pleases. If our armies are besieging a place of importance abroad, or house of commons debating a bill of consequence at home, you can hardly fail of being heard with pleasure, if you have nicely informed yourself of the strength, situation, and history of the first, or of the reasons for and against the latter. It will have the same effect, when any single person begins to make a noise in the world; if you can learn some of the smallest incidents in his life or conversation, which, though they are too fine for the observation of the vulgar, give more satisfaction to men of sense (as they are the best openings to a real character) than the recital of his most glaring actions.

36 *The* UNIVERSAL MENTOR.

actions. A modest person seldom fails to gain the good-will of those he converses with ; because nobody envies a man, who does not appear to be pleased with himself. The conversation of most men is disagreeable ; not so much for want of wit and learning, as of good breeding and discretion. The more accomplishments a man has, the better he is prepared for an extended acquaintance ; and he, that can add the being agreeable to the being serviceable, is in a constant capacity of obliging. Whether a man proposes a life of pleasure or business, he can pursue neither with credit without good breeding. There are some men, who can neither please nor offend ; these are only fit for cap-acquaintance. When you fall in conversation with a man, you must consider whether he is more inclined to hear you, or that you should hear him ; the latter is the more general desire. Be singular in nothing but goodness ; and uncomplaisant in nothing but vice, for singularity in trifles is ridiculous. Be modest, but never bashful ; complaisant but never servile ; frank but not rude ; general in civility to all the company, and particular to each person, by turns. Think tenderly of others, and humbly of yourself ; endeavouring rather to be agreeable, than shine in company ; the former is in every one's power, but the latter in that of few. The most fruitful, and natural exercise of the mind is conference. The study of books is a languid and feeble motion, and heats not ; whereas conference both teaches and exercises at the same time. We should make no mention of what concerns ourselves, unless of matters, wherein our friends ought to rejoice. Men would come into company with ten times more pleasure than they do, if they were sure of hearing nothing, which would shock them, as well as if they expected what would please them. Entertainments must be delicate.

Beautiful

Beautiful pictures are the entertainments of a pure mind, as deformities are those of a corrupted one.



C H A P . XXI.

C O N S O L A T I O N .

ENQUIRIES after happiness, and rules for attaining it, are not so necessary and useful to mankind as the art of consolation, and of supporting oneself under affliction. The utmost we can hope for, in this world, is contentment; if we aim at any thing higher, we shall meet with nothing but disappointments. To be easy under affliction, a man should consider how much more miserable he might be, than he is; and say, with the philosopher, all men have their misfortunes, but happy is he, who has no greater than this. Books of morality, and authors, which give us instances of calamity and misfortunes, and shew human nature in its greatest distresses, are of great use to fortify the mind against the impressions of sorrow. Let any man consider, when he is grieved at some trifling disappointment, that at the very same time there are persons languishing in shipwreck, others crying out for mercy, in the terrors of a death-bed repentance, others lying under the tortures of an infamous execution, families put to the sword, kingdoms burnt to ashes, and such like calamities; and he will find his sorrows vanish: for affliction grows lighter, by being compared with the greater sufferings of others, especially if they are men of merit and virtue.

C H A P. XXII.

C O N S T A N C Y.

THE constancy of the wise, is no more than the art of confining their troubles within their own breasts. We have all constancy enough to bear others misfortunes. Greater virtues are required to become a good fortune, than bear an ill one. The sun and death are two things that cannot steadily be looked on. He, that is always busy about little things, always becomes incapable of great. There are two sorts of constancy in love, one proceeds from our finding continually, in the person beloved, new motives for our love; and the other, from our making it a point of honour to be constant. In our afflictions, we often take want of spirit for constancy of mind; and we bear them, without so much as looking them in the face, as poor passive cowards are killed, because they are afraid to defend themselves. No persons, but those who have constancy, can have true sweetness of temper; those who appear to have it, have nothing but a weakness, that is easily turned into sourness. The mind, by laziness and constancy, is fixed to what is either easy or agreeable to it. This or that habit sets a bound to our enquiries, and no one carries his mind so far as it will go. The highest act of a man's mind is, to possess itself with tranquillity in the most imminent danger. Virtue cannot extinguish our natures. Man is compounded of body and soul; the former may be galled, burnt, or destroyed, the latter is invincible. Mucius overcame the fire, Regulus the gibbet, Socrates poison, Rutilius banishment, Cato death, Fabricius riches, and Sextius honours. It is a mean want of fortitude, in a good man, not to be able to do a virtuous action with as much confidence as an impudent

impudent man doth an ill one. Philosophy finds it an easy matter to vanquish past and future evils, but the present are commonly too hard for it. It is the part of a wise man, to qualify the malignity of those misfortunes, by the rules of philosophy, which he cannot prevent by his prudence. All the inconveniencies in the world are not considerable enough, that a man should die to evade them; and besides, there being so many, so sudden, and unexpected changes in human things, it is hard rightly to judge when we are at the end of our hope. Complaints, while there is a remedy in the reach of a man's industry, shews not so much the greatness of his misery, as the weakness of his mind. Nothing can conquer the horror of death, but the expectation of a future life, with such a composure of mind, as to hope every thing, and fear nothing.



C H A P XXIII.

COVETOUSNESS.

EXTRÊME covetousness is almost always mistaken, there is no passion which so often misses its aim, or on which the present has so much influence, to the prejudice of the future. There are some, who sacrifice their whole estate to doubtful and distant hopes; others despise great advantages, that are future, for a little profit, that is present. It is the utmost vanity of a covetous man to be contradicted when he calls himself poor. He is the true possessor of a thing, who enjoys it; and not he who owns it, without the enjoyment of it. Most of the trades, professions, and ways of living among men,
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take their original either from the love of pleasure, or fear of want; the former, when it becomes too violent, degenerates into luxury, and the latter into avarice. It may be remarked, that this passion reigns most in those, who have but few good qualities to recommend them: it makes a man a peevish and a cruel master, a severe parent, an unsociable husband, a distant and mistrustful friend.

Caligula used to walk barefoot over his heaps of gold, and sometimes, that he might touch it with every part of his body, roll over it. Suet. Cal.

Diodorus, having described the pains which the *Æthiopians* take in procuring gold, exclaims thus, nature herself, I think, declares manifestly, that gold is to be acquired with great labour, kept with great difficulty and as great care, and that it produces to us a mixture of pleasure and pain. Diod. Sic.

Remplue, son of Proteus, king of *Ægypt*, spent his whole life in accumulating riches; the narrowness of his soul, and his love of money, did not suffer him to make the least largess to the honour of the gods, or for the good of mankind; he is, therefore, rather to be called a good oeconomist, than a good king; and instead of leaving behind him any reputation of virtue, he left a vast quantity of treasure, exceeding indeed, in this, all other kings; his treasure amounted to four hundred thousand talents of gold and silver. - Ib.

Styand, arch-bishop of Canterbury, chose to remain in prison all his days, rather than discover to William the Conqueror where his hidden treasures were; after his death a little key was found about his neck, with a note directing to the place where they were deposited. Rapin.

Cresus, king of Lydia, having received a favour from Alermæon, the Athenian, gave him as much gold as he could carry; upon which, Alermæon put on a coat of vast compass, with buskins proportionably

tionally wide, and being conducted into the treasury, placed himself on a great heap of gold; with this, having crammed both coat and buskins, he loaded his hair with ingots, and put many pieces into his mouth, in which case, when Cræsus saw him coming out of the treasury, he burst into an immoderate fit of laughter. Herod. Erat.

Avarice is so great a tyrant that, in great minds, it often gets the better of good qualities, which it cannot extirpate; for notwithstanding the seeming meanness, and folly of this vice, it is certain that it generally taints the best of men.



CHAP. XXIV.

COURAGE.

TRUE courage is doing that by oneself, which one would do before witnesses. Intrepidity is an extraordinary force of the soul, and raises it above all the troubles and emotions, which the prospect of great dangers is able to excite. Most men expose themselves enough to save their honour, but few do more. It is by intrepidity that heroes keep themselves serene, in the midst of the most surprizing and amazing accidents. Vanity, shame, and above all, constitution make up, very often, the courage of men, and the virtue of women. It is a certain mark of a brave mind not to be moved by any accidents. Magnanimity and courage are inseparable. Courage is always just and humane. A truly bold spirit is ever actuated by reason, a sense of honour, and duty. The affectation of such a spirit exerts its self in an impudent aspect, an over-bearing confidence, and

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42 *The* UNIVERSAL MENTOR.

a certain negligence of giving offence. As modesty is the true indication of courage, so impudence is the affectation of it. Only to dare is not bravery. True courage admires the same quality in its enemy; and fame, glory, conquests, desire of opportunities to pardon and oblige their opposers, are what glow in the minds of the gallant. What the bombast stile is to the just and sublime, false courage is to true.

No man, horse, or dog, have courage without being irascible.



C H A P. XXV.

D E A T H.

A M A N may have many reasons to be disquieted with life; but can have no reason to despise death. The inequality, that is remarkable in the courage of brave men, arises from the different appearances of death to them. The necessity of dying made up all the constancy of the philosophers; they thought they had best go with a good grace, since there was no help for their going; and not being able to eternize their lives, they omitted nothing to eternize their reputations. The glory of dying resolutely, the hope of being lamented when gone, the desire of leaving a fair reputation behind us, the assurance of being freed from the miseries of life, and of depending no longer on the caprice of men and fortune, give us resolution in our last moments. It is flattering ourselves to think that death will appear the same when it comes nearer to us, as it does at a distance. In great minds, the contempt of death arises from a desire of glory; but in
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little minds, from ignorance and inconsiderateness. In the lottery of life, our last moments, like tickets left in the wheel, rise in their valuation. As death is natural, it is absurd to fear it; for fear loses its purpose, when we are sure it cannot preserve us; therefore we ought to draw a resolution of meeting it, from the impossibility of escaping it: for since we have seen the mighty Cæsar himself fall into superstition at the thought of his exit; since Cato's firm constancy, Brutus's generous zeal, and Cassius's steady malice, all ended in the same dereliction of themselves, and despondence at least, we may justly conclude, that whatever law we make to ourselves, from the greatness of nature, or the principles of philosophy, for the conduct and regulation of life, is its self but an artificial passion, by which we vainly hope to subdue those that are natural, and which will certainly rise or fall with our disappointments or success; and we, that are liable to both, are highly concerned to prepare for either; at which perfection there is no nearer way to arrive, than by attending to our own make, and observing by what means human life, from its simple and rural happiness, is swelled into the weighty cares, and distractions, with which it is at present enchanted; and from this knowledge of our misery, extract our satisfaction. The fear of death often proves mortal, and puts people upon methods of preserving their lives, which infallibly destroy them. The soul ought to live in the body, as in a lodging, ready to turn out at a minute's warning. Solon says, that no man's real character can be known till he is dead.

Plato says, that death may be borne stoutly by a good man, to whom it is no evil; and that the union of the body and soul is, by no means, more beneficial to us than their separation.

Death is no evil in the eyes of a philosopher.

44 *The UNIVERSAL MENTOR.*

Death makes men afraid of those terrors, which they had before laughed at.

Diodorus speaking of the danger, which sailors in some parts of the Arabian gulph incur, of being encircled with islands of sand, says, that those, to whom this happens, throw over-board the weakest amongst them, that their provisions may last the longer, and thus concludes, the survivors however, when all hope hath at length forsaken them, perish much more miserably than their companions, whom they had at first committed to the sea ; who, in an instant of time, returned to nature that breath, which she had given them ; whereas the latter, piece-meal as it were their deaths into many portions of misery, after having long supported their misfortunes.

Severianus, when he was put to death, by command of Hadrian, prayed that Hadrian himself might wish to die, and not have it in his power. This happened accordingly.

Ulysses calls Achilles the happiest of men, who was honoured whilst alive, and now reigns over the dead.

The younger Pliny calls it a miserable, but strong consolation, that all mankind were involved in the same calamity, and that he was, as he thought, perishing with the world itself. This he observed of the eruption of Vesuvius, when Pliny the elder perished.

Many men are contented to struggle with very great evils, from an eager desire of life, as if there was a certain delightfulness, and natural sweetness in the thing itself.

At the principal feasts of the antient Egyptians, a person was appointed to carry in a coffin the image of a dead man, all round the company ; repeating to every one present, behold this, then drink and rejoice, for what this is shalt thou be.

Adrian being sick of a dropsy refused sustenance, and so died.

CHAP.

C H A P. XXVI.

DEFORMITY and BEAUTY.

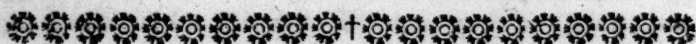
AN unconcern'd behaviour, with relation to our persons, whether beautiful or defective, recommends the former, and takes off from the deformity of the latter; for no man ought to be pleased, or displeased with himself, upon considerations, which he had no choice in. The beauties, whether male or female, are generally the most untractable people of all others. The handsome fellow is so much a gentleman, and the fine woman has something so becoming, and they expect such great allowances, and give so little to others, that there is no enduring either of them. These sort of gentlemen are graceful enough to omit, or do what they please; and these beauties have charms enough to do, and say what would be disobliging in any but themselves. Diffidence and presumption, upon account of our persons, are equally faults; and both arise from the want of knowing, or rather endeavouring to know ourselves, and for what we ought to be valued or neglected: and as our persons are not of our making, when they are such as appear defective or uncomely, it is an honest and laudable fortitude to dare to be ugly. As there is no guilt in a natural imperfection, we ought to be contented with our countenance and shape, so far as never to be uneasy on that account. It is happy for a man, who has any defects in his person, if he can be as merry upon himself as others are apt to be upon him. One source of uneasiness, and misery of human life, especially amongst those of distinction, arises from nothing in the world else, but too severe a contemplation of an indefeasible contexture of our external parts, or certain natural and invincible dispositions, to be fat or lean. All the graces in mens

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46 *The UNIVERSAL MENTOR.*

persons are naturally winning and attractive, if they think not of them; but lose their force in proportion to their endeavours to make them such.

Beauty has been the delight and torment of the world, ever since it began; in some it is lovely, in some agreeable, in some insolent, in some attracting, in some commanding. One philosopher calls it a short-lived tyranny; another a silent fraud; another royalty without force; another says, that beautiful persons carry letters of recommendation in their looks. It has been observed, that people can bear any quality better than beauty.



C H A P. XXVII.

D E P E N D E N C Y.

IT is to all men, of honour and generosity, a great misery to have no will, but that of another person's, though he be the best man in the world. A dependant must be either useful or agreeable; the former is not to be attained but by finding a way to live without him, or concealing that you want him; the latter is only by falling into his taste and pleasures, and an imitation of his faults, or a compliance, if not subservience, to his vices, must be the measures of his conduct. He that takes up another's time and fortune in his service, if he has no prospect of rewarding his merit towards him, is as unjust as he, who takes up goods of a tradesman, without an intention or ability to pay him. Dependants are always within a month of being provided for, but there are not two in ten that succeed. The great have this privilege, that they receive impressions of kindness

ness very slowly, but are quick in their resentments: Every thing, that a dependant can do to oblige, is no more than his duty, and the least omission is a capital offence.

The generality of clients want merit, and the generality of patrons power. A servile client, like a woman, who has given up the innocence which made her charming, has not only lost his time, but the virtue which could render him capable of resenting the injury, which is done him. It is a degree of murder, to amuse people with vain hopes. If a patron acts out of a principle of vanity, the dependant will be sure to allow it him. Falling in with the particular humour, or manner of one above you, abstracted from the general rules of good behaviour, is the life of a slave. The difference between a parasite, and the meanest servant is this, one lets out his bodily labour, and must go and come at pleasure, the other lets out his soul, and prostitutes his reason, taste, inclinations, and virtue, to please the man he courts. This servitude to a patron, in an honest nature, would be more grievous than that of wearing his livery.



C H A P. XXVIII.

DISPUTATION.

AVOID disputes, as much as possible. It requires more wit and good-humour to improve than to contradict the sentiments of another. Always give your reason with coolness and modesty. If you are dogmatical, and full of yourself, every one will rejoice at your overthrow. Never be ashamed of being
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being convinced, for he, that is confuted, is wiser than he was, and therefore ought to return thanks, instead of resentment. What Tully says of war, may be said of disputes, the end ought to be peace: but arguments are, to proud and positive men, what bones are to dogs; viz. to set them together by the ears. It is very ridiculous to be angry with a man, because he is not of your opinion; the interest, education, and means, by which men attain their knowledge, are so very different, that it is impossible they should all think alike.

When an argument is over, how many weighty reasons does a man recollect, which his violence and heat made him utterly overlook. If you look upon the end of argument to be information, it will make you fond of truth, come from whence it will. The Socratical way of disputing is, never to be positive, but always glad to be better informed; and while you scarce affirm any thing, you cannot be caught in an absurdity; and though you are endeavouring to bring over another to your opinion, you seem only to desire information from him. Nothing procures a man more esteem, and less envy from the company, than being moderator, without directly engaging on either side, but approving and blaming impartially. Lastly, if you get the better in your dispute, do not push your victory too far; it is sufficient to let the company see you have your enemy in your power, but that you have too much generosity to make use of it. What can be more honourable than to have courage enough to execute the commands of reason and conscience, to maintain the dignity of our nature, and the station assigned us? To be proof against poverty, pain, and death it self? I mean so far as not to do any thing that is scandalous, or sinful, to avoid them; to stand adversity, under all shapes, with decency and resolution. To do this, is to be great above title and fortune: to contradict our desires,

fires, and to conquer the impulses of our ambition, if they do not fall in with what we, in our inward sentiments approve, and to contemn all wealth and power, where they stand in competition with man's honour, is rather good sense than greatness of mind.

Variety relieves and dissolves disputes. There are two sorts of opinions in men, those from inclination, complexion, and disposition; and those from reason, evidence, and experience; and there are few of so equal a temperament, but what incline to some principles or other antecedently to reason: we may distinguish these inclinations and opinions from the rational, because we find them accompanied with more heat than light, a great deal of eagerness and impatience in defending of them, and by slender arguments. It is a maxim in human nature, that a strong inclination, with a little evidence, is equal to a strong evidence; and therefore we are not to be surprised, if we find men confident in their opinions, many times far beyond the degree of the evidence; seeing there are other things, besides evidence, that incline the will to one conclusion, rather than another.



CHAP. XXIX.

DRESS.

DRESS is grown of great use in the conduct of life, as so much civility and respect is paid to appearance: it is a passport, which carries men into polite conversation, and a varnish, which makes what a man says conspicuous. Mr. Osborne advises his son to appear, in his habit, rather above than below his fortune; and tells him, that he will find
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an handsome suit of cloaths always procure some additional respect. Every day's experience shews us, among variety of people, with whom we are not acquainted, that we take impressions too favourable and too advantageous of men at first sight, from their habit. A good outside is the best Sir Clement Cotterel in a strange place. The man that takes delight in dress, is apt to value his acquaintance for the same. Our appearance falls under the censure of every one, but there are but few that can judge of our parts, or understanding. The appearance of an easy fortune is necessary to get one. The manner of dress, of different people, depends more, perhaps, than one may imagine, on their way of thinking. The Eastern people, who have for so long a time preserved the same manners, have likewise worn, for several ages, pretty much the same turband; and does it not appear, almost to a demonstration, that the French, who change their fashions so frequently, are the people of the greatest levity and inconstancy in Europe?



C H A P. XXX.

D R U N K E N N E S S.

WINE raises the imagination, but depresses the judgment. He, that resigns his reason, is guilty of every thing he is liable to, in the absence of it. A chearful glass awakens the judgment, quickens the memory, ripens the understanding, disperses melancholy, chears the heart; in a word, restores the whole man to himself and his friends, without the least pain or indisposition to the patient. It is dangerous

dangerous for men to value themselves on exploits, which dishonour their natures; such as intrigues, drinking, eating, &c. for no vices are so incurable as those, which men are apt to glory in. A drunken man is the greatest monster in human nature, and the most despicable character in human society; this vice has very fatal effects on the mind, the body, and fortune of the person, who is devoted to it; as to the mind, it discovers every flaw in it, and makes every latent seed sprout out in the soul; it adds fury to the passions, and force to the objects that are apt to produce them. A young fellow complained to an old philosopher, that his wife was not handsome; put less water in your wine, says the philosopher, and you will quickly make her so. Wine heightens indifference into love, love into jealousy, and jealousy into madness; it often turns the good-natured man into an idiot, and the cholerick into an assassin; it gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity. Seneca says, that drunkenness does not produce, but discover faults; experience teaches us the contrary: wine throws a man out of himself, and infuses qualities into the mind, which she is a stranger to in her sober moments. After the third bottle a man is altered. Bonosus, a Roman general, and a lover of wine, being conquered, hanged himself; his soldiers cried out, there hangs a bottle. He that drinks, to drown sorrow, deceives himself; for unless he drinks to a state of insensibility, his wine only serves to sharpen and imbitter his misery. Men are in a higher degree, when drunk, than what they really are, when sober.

Drunkenness should never be lawful, but in the feasts of Bacchus. Pl. de Leg.

By a law of the Carthaginians, the use of wine was prohibited in their camps, and the soldiers con-
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finer to water only; in the city, likewise, wine was allowed to no slave of either sex; nor were their chief magistrates permitted to taste it during the year, in which they continued in office. The same prohibition was extended to all officers and judges, in the execution of their duty, and to all others in deliberations of any moment; nor was any man suffered to touch this liquor by day, unless on account of health: nor was it by any means lawful, either for the men or women, to prepare themselves for the genial bed with such indulgence. *Ib.*

Drunkenness was severely punished in Sparta. *Ib.*

By the constitution of Plato, none but sober men should be the masters of a feast. By the laws of Pittacus, if a drunken man struck another, he was more severely punished than a sober man; for Pittacus considered the utility of the public (as drunken men are more apt to strike) and not the excuse, which might be allowed to their drunkenness. *A. Pol.*

The Lybians pledge their faith to each other, by presenting a cup of liquor, and if they have none, they take dust from the ground, which they put into their mouths. *Herod. Me'p.*

Britain learned drunkenness from the Danes, which Edgar was very diligent in suppressing; on which account he ordered silver or golden pins to be fixed to the side of their pots, or cups, beyond which it was unlawful to drink themselves, or cause others to do the same. *Ech.*



C H A P. XXXI.

DULL-FELLOWS.

THE turn of dull fellows minds tends only to novelty, and their enquiries are rather for exercise than information. It is observed that dull fellows

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lows prove the best men of business : business relieves them from their own natural heaviness, by furnishing them with what to do : whereas business to mercu- rial men, is an interruption from their real existence and happiness. To men addicted to delights, busi- ness is an interruption ; to such as are cold to de- lights, business is an entertainment. For which rea- son it was said, to one who commended a dull-fel- low for his application ; no thanks to him ; if he had no business, he would have nothing to do. The flower part of mankind are more immediately formed for business ; they can expect distant things without impatience ; because they are not carried out of their way, either by violent passion, or keen appetite to any thing.



C H A P. XXXII.

E D U C A T I O N.

TH E R E are three things necessary to make a scholar, viz. nature, reason and use ; for if nature be not improved by learning it is blind ; if learning be not assisted by nature it is maimed ; and if exercise fail of the assistance of both, it is im- perfect : the ground must be fertile, the husbandman careful, and the seed good. Every man takes notes for his own study. In the same meadow the cow finds grass, the dog starts a hare, and the stork snaps up the lizard. The man, who is fitted out by nature, and sent into the world with great abilities, is ca- pable of doing great good or mischief in it. It ought therefore to be the care of education, to infuse into untainted youth early notions of justice and honor.

A private education promises virtue and good breeding; a publick one a manly assurance, and an early knowledge of the world; the first makes an honest man, the latter a man of business: the pishness is sometimes the effect of the former; vice and avarice that of the latter. The design of learning is either to render a man an agreeable companion to himself, and teach him to support solitude with pleasure; or, if he is not born to an estate, to supply that defect, and furnish him with the means of acquiring one. The former studies for ornament, and the latter for use. The one does it to raise himself a fortune, the other to set off that he is already possessed of. One being asked what sciences a gentleman should apply himself to, said; to morals, politicks, and the belles lettres: the first has a relation to reason, the second to society, the third to conversation: the one teaches us to govern our passions; by the other we are instructed in the affairs of state, and how to regulate our conduct in good or ill fortune; the last polishes the mind, and inspires what is delicate and agreeable. The mistakes among us, in the education of our children, are, that in our girls we take care of their persons, and neglect their minds; and in our boys, we adorn their minds, and neglect their persons. Not that the management of ladies persons is to be overlooked; but the erudition of their minds is of the greatest importance. According as this is managed, you'll see the mind follow the appetites of the body, and the body express the virtues of the mind. The true art, in this case, is to make the mind and body improve together; and if possible, to make gesture follow thought, and not let thought be employed upon gesture. Cowley says, that so much dancing as belongs to a good behaviour, and handsome carriage is very useful, if not necessary. We generally form ideas of people at first sight, which we are not easily perswaded to lay aside; for which reason one would
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not chuse to have any thing uncomely, or disagreeable in ones approaches.

The mind of a man is at first a kind of tabula rasa; or like a piece of blank paper, and bears no original inscriptions when we come into the world; we owe all the characters, afterwards drawn upon it, to the impressions made upon our senses, to education, custom, and the like. We have an innate, and almost insuperable propensity to imitation, and imitate manners as we do opinions; if therefore you do not prepossess the mind with true opinions, it will as readily embrace false ones; and if you do not accustom your pupil to good habits, bad ones will be contracted. For the mind must take some forms, and according to the mould of example, company, and fortune, into which it is cast, such will that form be. This makes it of great importance what teachers children have, what books they read, and what company they keep; because generally upon these depend their sentiments, character, and the whole colour of their future lives. As the first impressions are observed to be the strongest, great care should be taken to sow the seed of knowledge betimes; and to tincture the mind with an early sense of virtue, and honour, and to raise in it a contempt and disrelish for all meanness. Some have compared the mind to a seed, which contains all the stamina of the future plant; and all those principles of perfection, to which it aspires, in its after-growth, and arrives to by gradual stages, unless it is obstructed in its progress. In like manner, our minds are completely organized at first; they want no powers, no capacities of perception; no instincts or affections, that are essential to their nature, but these are left rude and unfinished; that prudence, industry, and virtue may have full scope in unfolding, raising them up, and bringing them to maturity. It is the business of education therefore, like a second creation, to improve nature,

to give form and proportion, and comeliness to those unwrought materials ; and we have as much need of the hand of culture, to call forth our latent powers, to direct their exercise ; in fine, to shape and polish us into men, as the unformed block has of the carver or statuary's skill, to draw it out of that rude state into the form of an olympian Jupiter. The first lineaments of virtue to be drawn on the soul are these ; a regard for truth, obedience to parents and teachers, a just sense of right and wrong, and of the dignity of human nature ; a strict temperance, a general humanity, and especially love to one's country, and diligence and industry in business ; add to all, a deep sense of religion, and of the duties and obligations, which it includes : after this, let them be taught by proper examples, that the peculiar excellency of their frame lies in the calm, and undisturbed exercise of reason ; a steady self-government, just affection to all, the proper objects of moral approbation, an active and extensive benevolence. By this standard let them learn to correct their false notions of honour, grandeur, pleasure, and popular applause. Education is a second self-love. The taste of books is necessary to our behaviour, in the best company, and the knowledge of men is required for a true relish of books. There is certainly a liberal and free education among women, as well as men ; she, that is bred with freedom and good company, considers men according to their respective characters and distinctions ; while she, that is lock'd up from such observations, will consider her father's butler, not as a butler but as a man. The mind in its infancy is like a body in embryo, and receives impressions so forcibly, that it is as difficult for reason to erase them, as it is to get out the mark children are born with, by any application. I consider a human soul, without education, like marble in the quarry, which shews none of its inherent beauties, until the skill of the polisher brings

brings them to light. Discourses of morality, and reflections upon human nature, are the best means we can make use of, to improve our minds and gain a true knowledge of ourselves; and consequently to recover our souls out of that vice, ignorance, and prejudice, which naturally cleave to them. As there are many neglected blocks of marble, which if in the hands of a statuary would make a Jove, or some other noble statue; so there are many philosophers, senators, and generals among the Plebeians, who only want education to bring them to light; learning can only make a man in a more eminent degree what nature has made him. Studies serve for delight, for ornament, and for ability; for delight in retirement, for ornament in discourse, for ability in judgment; expert men can execute, but learned men are fittest to judge or censure. To study too much is sloth; to use it too much, for ornament, is affectation; to make judgments wholly by their rules is the humour of a scholar: studies teach not their own use; that is won by observation. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. Reading makes a full man, conference a ready man, and writing an exact man; histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, moral grave, logick and rhetorick able to contend.

The Persian princes are educated by the principal court eunuchs, who are ordered to pay their first regard to render them beautiful, and form their members: at seven years old the boy is delivered over to his exercises, and begins to ride a hunting; at fourteen he falls to the care of the Pedagogues, of which, four are chosen for their eminence: one in wisdom; another in justice; a third in temperance; and a fourth in fortitude: by the first of these, youth is instructed in the Magian principles of Zoroaster; the

justice-master teaches him to tell truth his whole life; the temperance-professor instructs him in the absolute government of his passions; while the last renders him fearless, and shews him that fear only sways the mind of a slave. Soc. ap.

We give the most unlimited belief to those fables, which we have sucked in with our milk. Pl. de Leg.

The Persian youth, among other things, were taught from five years old to twenty-four, to tell truth. Hyde. Rel. vet. Pers.

A boy is the most intractable of wild beasts, especially if the fountain of his intellectual faculties be not cleansed; he then becomes insidious and fierce, and the most mischievous of savages; therefore he ought to be checked by many bridles. The nurse and the mother should deliver him to the school-master, and he again to the tutor and governor. Pl. de Leg.

If the young and tender stem of every plant, shoot forth in a manner agreeable to the highest virtue of its nature, it will surely be capable of attaining the most mature, and consummate perfection. Thus we see it often happen in vegetables; the same may be observed in fierce and wild animals, as well as in men. Man, indeed himself, is a tame animal; indeed of all others the gentlest, when a happy natural disposition is well cultivated, with proper discipline: on the contrary, when not well and sufficiently instructed, he is the most savage of all beasts the earth produces. A legislator therefore must by no means neglect this great work of education, nor indeed postpone it for any other; but should make it his first care, to find out the man, who of all citizens possesses the greatest, and most universal endowments, to whom alone this charge of supervising the education of youth should be principally committed. Pl. de Leg.

A wise legislator will strictly enjoin men of riper years to pay great reverence to the modesty of youth; and to take a religious care that they are never seen nor heard to do or say any thing indecent, in the presence of young people: for if old men set an example of immodesty, youth will, of necessity, carry it to the highest degree of impudence; for a right discipline of youth is very different from what prevails with us. It consists, not only in giving advice, but in the advisers giving himself, in all his behaviour, a constant example of his own rules and lessons. Ib.

I call a right discipline of children that virtue, which is first superinduced, on a natural, good disposition; by which some right notions of pleasure and pain, love and hatred, are in a manner habitually instilled, into their tender minds, before they are strong enough to receive more perfect ideas, of all these from reason; but when they begin to possess this, in a superior degree, they shall give an immediate assent to its dictates, from their correspondence with those manners, to which they have been habituated. This very assent is the whole of virtue; and the mind, which from such discipline hath imbibed just notions of pleasure and pain, will hate whatever is the proper object of hatred, and love fervently whatever is the proper object of such, from the beginning to the end. Ib.

One, who is free-born, should learn nothing in a slavish manner. The body itself is broken, and debilitated by too violent labour; nor will any institution be of permanent use to the mind, which is conveyed into it by force. Let not children therefore be driven to learning, but allured to it as a pastime; and hence the natures and capacities of youth will be better discovered. Pl. de Rep.

There are certain notions of good and evil, which having in our infancy imbibed from our parents, we ever after honour and obey. Ib.

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The best dispositions, if improperly cultivated, produce the very worst of fruit. *Ib.*

Think you that the highest flights in iniquity are ever attained by souls of a mean temper? Are they not rather the achievements of those of the nobler kind, under the influence of bad education? *Ib.*

The capacities of boys are to be tried in their infancy; and those, who give proper indications of a strong and sound memory, are to be entrusted with the care of the public, the others to be rejected. *Ib.*

The corruption, which the minds of youth imperceptibly acquire by a constant conversation with, and contemplation of indecent and impure objects; and, on the contrary, the wholesome nutrition, which is conveyed secretly to their minds, by conversing with, and contemplating objects of the reverse kind, are compared to the different effects, which a good or bad air, in an imperceptible manner, conveys to our bodily constitutions. *Ib.*

Heliogabulus put some of the tutors, of his adopted son Alexander, to death, and banished others, complaining that they spoiled his son, in not suffering him to dance, or play the bachinal, but taught him modesty and manly virtues. *Herod.*

The Roman youth were corrupted in their manners, by the shews, exercises, and dancing at Rome. *Herod.*

‘ Will a man, says Socrates, become an artist, even
 ‘ in gaming, if he be not trained up to it from a
 ‘ child; but applies himself to it only carelessly?
 ‘ And if a man takes a shield, or any other arms in
 ‘ his hand, will he immediately become a skilful
 ‘ warrior? or will the handling of any other tool,
 ‘ immediately make a man an artist? On the con-
 ‘ trary will not every such instrument be useless to
 ‘ to one, who hath not acquired the art of using it.’
Pl. Rep.

Augustus

Augustus forbade the youth, of either sex, to be present at any diversion which was exhibited by night, without some relation of riper years. Suet. Aug.

Civilis exposed Roman captives to his son, a little boy, to be shot at, and darted at by childrens arrows and spears. Tac. Hist.

Diodorus, speaking of the great progress the Chaldeans made in astrology, attributes it chiefly to their being instructed in it from their childhood; by which means, says he, they acquire a habit in that science, at an age which is not susceptible of instruction. Diod. Sic.

The father of the great Sestius gathered together all the boys who were born in the same day with his son, and ordered them all to be educated in the same manner; concluding that those, who were bred up together in a common intimacy, would hereafter preserve the same friendship to each other in battle, which they had contracted at school, &c. Diod. Sic.

Private vices may be obliterated by public virtues. Pericles, in the funeral oration in Thucydides, says, that those, who had private vices, obliterated them by dying for their country, which had received more good from their virtue than injury from their vices. Thucyd.



C H A P. XXXIII.

E G O T I S M.

WE are sensible enough that a man ought not to talk of his wife, but are not sensible that he ought still less to talk of himself; but men, rather than not talk of themselves, will speak ill of themselves. We generally believe, that those, whom

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we converse with, speak more truth to us than any body else. There is nothing so difficult as to speak of ourselves, for no one cares to discommend himself; nor no one loves to hear us praise ourselves. Who is not excessive in talking of what delights him most? There is no description so difficult, nor so useful, as that of a man's self. Every man is fond of an opportunity of throwing an advantageous light upon himself. It is a great presumption, to ascribe our successes to our own merits, and give providence no share in them. Arrogance, and conceit of our own abilities, deprive a man of that esteem, which otherwise he would have a just right to. A contempt of the world, and a good opinion of ourselves, are bad advocates for success.

C H A P. XXXIV.

EXAMPLE.

NOTHING is so contagious as example; and we never do any great good, or any great mischief, but it produces the like. We imitate good actions, through emulation; and bad, through the malignity of our nature. The ordinary class of the good or ill, have very little influence upon the actions of others; but the eminent, in either kind, are those, who lead the world below them. All ill examples had their rise from harmless beginnings; but when power comes into the hands of ignorant and wicked men, the precedent set is transferred from deserving and proper objects, to such as are not so. It is observed, that men improve more by reading the characters of those, whose lives have been distinguished by

by virtue and prudence, than by the best precepts of morality; so the calamities and misfortunes, which weak men suffer from wrong measures, and ill-concerted schemes of life, are apt to make stronger impressions on our minds, than the finest maxims, and wisest instructions, to avoid the like errors in our own conduct.

An absolute prince, without much time or pains, may change the manners of his people to what he pleases; for whether he desires to make them good, or bad, he need only shew others the way; and draw, in his own behaviour, a kind of pattern of that conduct which he would have his people imitate.

The præfects of the treasury at Carthage, under Maximinius, were honest men, which was a rare thing; notwithstanding their honesty, as they knew the disposition of the emperor, they turned rogues, through fear of disobliging him.

Severus gave his soldiers an example of military hardships, in what he bore himself.

The age of Marcus Aurelius abounded with wise men, on account of the wisdom of their prince.

Antiochus, the Cilician, when his army complained of the cold, appeased them by rolling himself in snow.

Hadrian not only gave good institution to his soldiers, but set a good example; he used himself the hardest diet, either walked on foot, or rode on horseback, never making use of any vehicle: in the coldest weather, even in the midst of the snows in Gaul, or in the most scorching heats of Egypt, he constantly went bare-headed.

When the Romans shewed great apprehensions of the fall of the building, at a public shew, Augustus went and sat himself in the place that was most suspected.

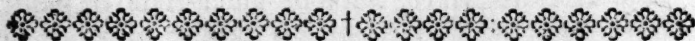
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64 *The* UNIVERSAL MENTOR.

The Roman legions, that had long served in Syria, had learned their religion.

Many of the soldiers killed themselves, in imitation of Otho.

The populace follow the example of their superiors; that being more forcible than reason.



C H A P XXXV.

E X E R C I S E .

AS a man is a compound of soul and body, he is under an obligation of a double scheme of duty; and as labour and exercise conduce to the health of the body, so do study and contemplation to that of the mind; for study strengthens the mind, as exercise does the body. The labour of the body frees us from the pains of the mind, and this it is which makes the poor happy. Physic is the substitute of exercise and temperance; and the doctor is always counter-acting the cook and the vintner. The mind, like the body, grows tired by being too long in one posture. The end of diversion is to unbend the soul, deceive the cares, sweeten the toils, and smooth the ruggedness of life. Sleep, and weariness, are enemies to arts. As the body is maintained by repletion and evacuation, so is the mind by employment and relaxation. Difficulty strengthens the mind, as labour does the body. Life, and happiness, consist in action and employment. Active and masculine spirits, in the vigour of youth, neither can, or ought to be at rest: if they debar themselves from a noble object, their desires will move downwards, and they will feel themselves actuated by
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some low and abject passion or appetite. That which is done slowly, is never done willingly. He, that endeavoureth, attaineth; he, that neglecteth, repenteth. As the sweetest rose grows upon the sharpest prickles, so the hardest labour brings forth the sweetest profits. The end of labour is rest; what brightness is to rust, labour is to idleness; idleness is the rust of the mind, and the inlet to all misfortunes. Diligence is the mother of virtue.

When it is known, says Plato, how exercise produces digestion, and promotes health, and comeliness, and strength, would it not be as ridiculous to enjoin the use of exercise by any law, as to make a law for a woman with child to do that, in which she already knows her safety consists, or for a nurse to mould the limbs of a new-born infant with her hands.



C H A P XXXVI.

E N V Y.

E N V Y is the worst part of hatred, for it is a secret indignation towards any one, that enjoys more fortune than herself, or than she thinks they deserve. Envy is timorous, and full of malignity, but it hurts none so much as those, who entertain it. The envious man is in pain upon all occasions, which ought to give him pleasure; the relish of his life is inverted; all the perfections of his fellow-creatures are odious, and give him pain, and all their miseries produce joy and satisfaction. To envy a man, for his good qualities, is to hate him, because you approve of him; so that envy

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is a kind of praise. The only way to an envious man's favour, is not to deserve it; the whole world is always plotting against his quiet, by consulting their own happiness. It is a matter of great consolation to the malignant, when a man of honour does a thing unworthy himself. If we observe, we shall find, that from the highest to the lowest part of society, there is a secret, though unjust way, men have of indulging the seeds of ill-nature and envy, by comparing their state of life to that of another; and grudging the approach of their neighbours to their own happiness. They, who envy a man for what he has, would certainly scorn him without it. Men are often vain even of the most criminal passions; but envy is a shameful passion, which nobody dares to own; it is more irreconcilable than hatred, and lives after the happiness of the object envied. There are more free from interest than envy. Envy is a madness, which cannot bear the happiness of others. Though pride begets envy, yet it often allays it. Envy is destroyed by true friendship. Cicero says, he cannot be envious of another's merit, who is conscious of his own. Envy, in spite of itself, pays a homage to greatness, at the same time that it seems to depise it; for to envy a man is to honour him. Envy has but one object to be happy out of, viz. the infelicity of others; and is like a diseased eye, offended at every thing that is bright. Emulation is a noble sort of envy, for it does not grudge another so much what he enjoys, as it is angry with itself, because it cannot arrive to the like; this kindles in us many virtues. When Cæsar was quæstor in Spain, he saw the statue of Alexander the Great, which caused him to sigh. The emperor Hadrian affected the reputation of a great artist in statuary, painting, and such things; wherefore, out of envy, he put to death several great artists of his time. Nero put Britannicus to death,
chiefly

chiefly out of envy to the sweetness of his voice. Agrippina banished Calphurnia because Claudius had praised her beauty. I know, says Alcibiades, that men, whose fortune and talents shine forth in the eyes of their fellow citizens, are often rendered unhappy, through their lives, by the envy, principally, of their equals, though it is generally attended by the envy of all others. It is the nature of all men to envy the grandeur of their own citizens. When Brasides, after all the great actions he had done against the Athenians, in Thrace, and had restored the affairs of Lacedemon from the lowest ebb, sent to Sparta for a reinforcement, it was refused him; the great men of his country, says Thucydides, envying his successes.

C H A P. XXXVII.

E Q U A N I M I T Y.

TH E satisfaction of innocent pleasure, or the pursuit of what is laudable, may be called human life. We should never let our spirits sink below an inclination to be pleased, for there is no real life, but the chearful life. Fortune will give us disappointments enough, and nature is attended with infirmities enough, without our adding to the unhappy side of our account, by our spleen and ill-humour. The way to keep our minds at ease, is to conquer pride, vanity and affectation, and to follow nature; were we to enjoy life and health, as a constant feast, we should not think pleasure necessary, but if possible to arrive at an equality of mind. It is as mean to be dejected in circumstances of distress, as

overjoyed upon occasions of good fortune. We should not form our minds to expect transport on every occasion, but know how to make it enjoyment to be out of pain. It is certainly the most useful task we can undertake, to rescue our minds from the prejudice, with which a false and unreasonable fondness of ourselves has enslaved us. But the examination of our own bosoms is so ungrateful an exercise, that we are forced upon a thousand little arts to lull ourselves into an imperfect tranquility, which we might obtain sincere and uninterrupted, if we had courage enough to look at the ghastly part of our condition. It is certainly a very important lesson to learn how to enjoy ordinary life, and to be able to relish our being, without the transport of some passion, or gratification of some appetite.



C H A P. XXXVIII.

F E A R.

FE A R is an apprehension of a future ill, with a probability of its falling on [us]. Fear loses its purpose, when we are sure it cannot preserve us, and we should draw resolution to meet it, from the impossibility to escape it. Fear gives us false ideas of danger. Fear and shame are the two bridles which God has fixed on nature; shame can have no effect but where there are some remains of virtue; but fear has always an influence over us, as we are always sensible of pain. Men are not always equally masters of their fears. No man does so much as he would do, were he sure to come off safe. Fear is the only enemy courage has. Trust oftentimes en-
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gages fidelity, but fear and diffidence invite injuries. Fear is the mother of cruelty. Many villanies have been omitted from a laudable cause, viz. the fear of shame.



C H A P. XXXIX.

FAMILY PRIDE.

IT is the humour, or rather the pride of too many people of family distinction, rather to see their children starve like gentlemen, than thrive in a trade or profession, that is beneath their quality. This unhappy humour fills several parts of Europe with beggary and distress. Great titles debase, instead of exalt the person, who knows not how to support them. A noble birth does a man less honour than it exacts of him to deserve. The original of all men is the same, and virtue is the only nobility. It is highly laudable to pay respect to men, who are descended from worthy ancestors; not only out of gratitude to those, who have done good to mankind, but as it is an encouragement to others to follow their example; but this is an honour to be received, not demanded by the descendants of great men; and they who are apt to remind us of their ancestors, only put us upon making comparisons to their own disadvantage. We can have no merit, nor ought we to claim respect, because our fathers acted well, whether we would or not, if their merits have found in us a grave.

For if you degenerate from your race,
Their merits heighten your disgrace.

C H A P. XL.

F R I E N D S H I P.

THERE is no blessing of life that is any way comparable to the enjoyment of a discreet and virtuous friend ; it eases and unloads the mind, clears and improves the understanding, engenders thought and knowledge, animates the passions, and finds employment for most of the vacant hours of life. But true friendship ought to be fortified by judgment, and length of time, and is only to be found by experience. Friendship is a strong habitual inclination, in any two persons, of promoting each others happiness. Love and esteem are the two first principles of friendship, which is imperfect when either of these are wanting. In friendship he is the man in danger, who is most apt to believe. If we follow the best friendship to its source, and allow it what it sometimes really is, a passionate inclination to serve another without hopes of return, we must allow there is a deep interest to ourselves, though indeed a beautiful one, in satisfying that inclination : though men ordinarily love others out of tenderness to themselves, and do good offices to receive them with increase and usury. The thing that makes us so changeable in our friendships is, that it is difficult to know the qualities of the heart, and easy to know those of the understanding. The thing commonly called friendship is nothing but partnership, and a mutual regard to mens several interests, and an exchange of good offices ; it is in short nothing but a traffick, in which self-love always proposes to itself, in something or other, to be a gainer. We often fancy we have a friendship for men of power, when 'tis interest alone that is the cause of this kindness. 'Tis more dishonourable to distrust our friends, than to be deceived by them.

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The qualifications for friendship are virtue, good sense, an equality of age and fortune. Self-love increases, or lessens in our esteem, the good qualities of our friends, in proportion to the satisfaction we take in them; our friends will fall in our esteem, if we accustom ourselves to talk of their failings. friendship is the balsam of life. He, that loses a friend, is like him that lets a bird fly out of his hand. He that breaks with his friend, either betrays dishonour, or weakness in his choice. A regular affection, must increase with the knowledge we have of another man's merit. When a man can say I love you, without any respect to utility, that is friendship. Get your enemies to read your works, in order to mend them, for your friends will be too partial. As the mind has no greater pleasure than a free and unreserved communication of its notions, so it can reap no greater advantage than the correction it meets with from a sincere friend. It is our duty to sacrifice the conveniency of a friend to the distress of an enemy, because we ought to do as much good as we can; for in the former case, our bounty is like a shower in the ocean, but in the latter, like shower on dried, parched ground. Friendship generally takes its rise from a conformity of tempers and dispositions, whereby the studies, inclinations and amusements, of different persons, become the same. Diogenes says, that to arrive at perfection, a man should have very sincere friends, or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the others. One asking, what need a prosperous man had of friends, was answered, to lower those lofty and extravagant thoughts, which are usually incident to that condition. Wisdom, joined with propriety, is the lot of few; therefore men stand in need of a borrowed prudence, to depress the tumours, which naturally arise from too exuberant

rant a felicity; but when adversity has abated the swelling, their own circumstances are sufficient to read them a lecture on repentance. Friendship is not to be dissolved for every fault; some are to be passed over, some to be slightly reprov'd, some more severely, and some require the total dissolution of friendship. Sympathy is a kindred of hearts, and an antipathy to the separation of wills. Resemblance is the loadstone of good-will. Of all felicities, the most charming is that of firm and gentle friendship; it sweetens all our cares, dispells our sorrows, and counsels us in all extremities. A man should never be reserved in talking to a friend, for talking to a friend is only thinking aloud; but it has been said, that a man should live with his friend so as never to put it in his power to hurt him; though this favours more of cunning, than discretion; for if a friend betray you, the world is just enough to accuse his perfidiousness, rather than your indiscretion in trusting him. To think alike, in political affairs, has been held necessary to constitute and maintain private friendships. Prosperity getteth friends, but adversity trieth them. Every one is ready to give in a catalogue of those good qualities necessary in a friend, but do not take care to cultivate them in themselves. Theseus and Perithous, Pylades and Orestes, Nisus and Euryalus, Achilles and Patroclus, Æneas and Achaetes, Castor and Pollux, were rare examples of true friendship. The resentments of friends, when they fall out, are generally more keen than any other. That, which hinders us commonly from letting our friends see the bottom of our hearts, is not so much the diffidence we have of them, as the diffidence we have of ourselves. Reproofs to friends should not be too frequent, but always just. The greatest effort of friendship, is not the discovering our failings to a friend, but shewing him his own. The charms of a new acquaintance, and the influence of an old one,

one, as opposite as they are from each other, equally hinder us from finding out the failings of our friends. We easily forgive, in our friends, the faults that have no relation to us. When our friends have betrayed us, a bare indifference is due to their passions of friendship, but a sensible concern is due to their misfortunes. The reason why women are so little touched with friendship is, because friendship is but insipid to those that have been sensible of love. In friendship, as in love, we are often more happy by the things we do not know, than by those we do know. As rare a thing as true love is, it is still less so than true friendship. Friendships renewed require more care to cultivate them, than those that have never been broken. He, who neglects to visit an agreeable friend, is punished by the very transgression; for a good companion is not to be found everywhere. Friendship is the medicine of life; as it, in some measure, heals our sorrows, improves happiness, and abates misery; for joy, like light, strengthens by communication; but sorrow, like a stream, is weakened by being divided. Separate yourself from your enemies, and take care of your friends; have many well-wishers, but few friends. The society of those we love, gives an additional relish to all our pleasures. Secret friendships are the most amiable of all others; for those are the most sincere, that are kind without profession. As there are some, who know nothing but title of honour, so there are others, who know nothing but civility of friendship: but he that would deserve a friend, must know how to be one. Common benefits are to be communicated with all, but peculiar benefits with choice.

Though an unreserved behaviour is the claim of friendship, one should never communicate that to a friend, which would put it in his power to despise us.

It was a proverb among the Greeks, that the goods of friends should be in common.

Thucydides says, that no friendship can be firm, either between private persons, or states, which are not founded in virtue; and between private persons, where there is not a similitude of morals.

Lepida, says Tacitus, did not countenance her daughter Messalina in her flourishing state of iniquity, but adhered to her in her misfortunes.



C H A P. XLI.

F L A T T E R Y.

WE should have but little pleasure, were we never to flatter ourselves; if we did not flatter ourselves, the flattery of others could never hurt us. Flattery is a false coin, which would have no currency but for our vanity. Men sometimes confess they hate flattery, but they only hate the manner of it. As a coxcomb is a fool of parts, so a flatterer is a knave of parts. A fool is naturally an object of pity, till he is flattered; this turns his stupidity into affectation, and makes him of consequence enough to be ridiculous. The reason why flatterers are so ill thought of is, because there are so few good ones; for he that would give pleasure by flattery, must not be suspected to flatter. Flattery is justifiable to none but the miserable. Such is the strength of flattery, that men receive, with pleasure, the praises of such, whose opinion they would take in nothing but their own favour. As in the body, where the juices are prepared to receive the most malignant influence, there the disease rages with most

most violence ; so the mind, which is strongest prepared with vanity, is the most susceptible of flattery. The desire of qualities, which we have not, and of being thought what we are not, makes us easily deceived by flattery. That man is happy in this art, who, like a skilful painter, retains the features and complexion, but still softens the picture into the most agreeable likenesses. Just praise is fitly compared to a precious ointment, a little of which, when properly applied, is grateful enough ; but too much of it, like too strong an odour, offends that sense it was intended to gratify. The desire of pleasing, makes a man agreeable, or unwelcome, to those whom he converses with, according to the motive from which that inclination appears to flow : if from innate benevolence, he will meet with success ; but if from a vanity to excell, or a servile flattery to recommend, disappointment is certain. The happy talent of pleasing, either those above you, or below you, seems to be wholly owing to the opinion they have of your sincerity. The endeavour to please, is highly promoted by a consciousness that the approbation of the person you would be agreeable to, is a favour you do not deserve ; in this case, as well as in most others, assurance of success is the most certain way to disappointment. Perfect praise and felicity consist in a contented life, and happy death. Praise is a poison to an ambitious man, for it leadeth him beyond the scope of honesty. What praise a man takes, more than he ought, in the eye of the world, he loses in the conviction of his own heart.

When Caligula was sick, one, out of a preposterous strain of flattery, devoted himself to the emperor's recovery ; Caligula afterwards forced him to keep his vow.

Flatterers were hated by Tiberius. Suet.

Suetonius tells us, that a young gentleman, of the prætorian rank, whom Dion. Caf. calls Numericus Atticus

Atticus, swore that he saw the soul of Augustus, in his corporeal shape, fly away to heaven from his funeral pile.

When Massala Valerius proposed to renew, every year, the oath to Tiberius, Tiberius asked him, whether he had made that motion at his own desire; to this Valerius answered, he had moved it of his own head; nor should he ever act in affairs, wherein his country was concerned, by any other man's opinion but his own, without any regard to the danger of giving offence.

The Æthiopians have a custom, that if their king was maimed in any of his limbs, all his courtiers maimed themselves in the same.

Sir, said Mardonius to Xerxes, you are not only the most excellent of all the Persians before your time, but likewise of all that shall be born in future ages.

Cambyfes having a mind to marry his own sister, a thing then unknown among the Persians, summoned his judges, to know if they had any law for such a match; they answered, indeed, they had none such, but were well acquainted with another, which gives liberty to the kings of Persia to do whatever they pleased.

The Ægyptian Amasis had formerly been a thief, and committed many robberies; of which being accused, and still denying the fact, he was, from time to time, carried before the oracle of the place, where he was sometimes convicted, and as often acquitted: when he came, afterwards, to the throne of Ægypt, he slighted and contemned the temples of those gods who had acquitted him, abstained from their sacrifices, and never conferred any donations on them, having experienced the falshood of their oracles; but, on the contrary, being well persuaded of the veracity of those deities, who had declared him a thief, he paid great respect to their temples.

C H A P. XLII.

F O R T U N E.

WHATEVER difference there may appear to be, in mens fortunes, there is still a certain compensation of good and ill in all, that makes them equal; let nature give ever so many advantages, it is not she alone, but fortune, in conjunction with her, that makes a man happy. Fortune is to merit, as light is to objects. We should use fortune as we do health, enjoy it, when good; bear with it, when ill; and use no desperate remedies, till necessity calls for them. The contempt of fortune, in the philosophers, was an art to secure themselves from the disgrace of poverty, and a bye-way to esteem. To make a fortune in the world, a man should appear to have made it already. There is no accident so unfortunate, but the prudent will make some advantage of it; nor any so fortunate, that the imprudent will not turn to their prejudice. Fortune breaks us of many faults, which reason never could do. The generality of men judge of others only by their fortune. Fortune never appears so blind, as she does to them, whom she favours. There is an elevation, which is independent of fortune; it is a certain air, which distinguishes us, and seems to design us for great things: this it is, that extorts respect from others, and raises us above them, more than birth, honours, or merit itself. Fortune, sometimes, makes use of our failings, to advance us. There are some men, who like children would not be gratified, but to procure their absence. When fortune surprises us with a post, to which we have neither been advanced by degrees, nor prepared for by our hopes, it is almost impossible to behave well in it, or worthy of it. Common-sense is seldom met

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with in high fortune; a man, exalted, is too apt to think that his capacity increases with his honours. The ruin of peoples fortunes is almost always followed with corruption of manners. The mould of a man's fortune is in himself. Apparent virtues bring forth praise; but there are secret and hidden virtues, that bring forth fortune. Fortune is like the milky way, which is a knot of stars, not seen separate, but together give light: so there are a number of little and undiscerned virtues, which make men fortunate. There are not two more fortunate properties, than to have a little of the fool, and not too much of the honest. There are more qualifications required to become a good fortune, than to get one. In the scale of pleasures, the lowest are sensual delights; which are succeeded by the more enlarged views, and gay portraitures of a lively imagination; and these give way to the more sublime pleasures of reason, and discover the causes and designs, the frame, connexion, and symmetry of things. We are beholden to nature for worth and parts, but it is to fortune that we owe the opportunities of exerting them. There is a certain air in the countenance, and confidence in the behaviour of a man of fortune, which men of narrow circumstances cannot assume. A man of fortune, without true merit, is an insect, whose estate, like a microscope, is necessary to render visible. Success above desert is, to fools, an occasion of mis-thinking; and good-fortune above desert is, to the unwise, an occasion of misdoing. Fortune, though so unlike to wisdom, often acts wisely. Fortune, in the table of Cebes, is represented as a beautiful woman, standing on a globe, and of a caressing countenance, but withal deaf and blind; about her stand throngs of suitors, upon whose heads she showers down her gifts promiscuously; viz. scepters, swords, diadems, and halters, glory and infamy, riches and poverty: she is blind and deaf, to shew inability to discern;

discern; and she stands upon a globe, to shew she is inconstant. Many are the complaints of the fickleness of fortune. That, which produces the greatest part of the delusions of mankind, is a false hope, which people indulge with so sanguine a flattery to themselves, that their hearts are bent upon fantastical advantages, which they had no reason to believe should ever have arisen to them; this makes them mourn with real affliction for imaginary losses. There are some men, who in their own favour resolve every thing that is possible into what is probable; and then reckon on that probability, as on what must certainly happen. Though youth is the time least capable of any reflection, it is the only season, in which women can advance their fortunes. He, that promises himself any thing but what may naturally arise from his own property or labour, lays up for himself disappointments. There are but two means in the world of gaining by other men; viz. by being agreeable, or considerable; and he, that hopes to have any thing from a superior, and has no pretensions to either of these, must not call himself unfortunate, if he be neglected. It is certain, that a great part of what we call good or ill fortune rises out of right or wrong measures, and schemes of life. Misfortune and imprudence are much the same thing. Though prudence and imprudence do, in general, produce our good or ill fortune, yet there are some unforeseen accidents, which often pervert the finest schemes of human wisdom; the race is not always to the swift, nor the battle to the strong; and prudence, sometimes, prevents fortune. He that follows closely the dictates of human prudence, and acts with a scrupulous caution, never meets with those unforeseen successes, which are often the effect of a sanguine temper, or more happy rashness.

Galba dreamt that he saw fortune standing at his doors, and saying, that she was tired, and unless he would take her in, she should fall a prey to the first that met her.

The Saxons used to decide their controversies by drawing lots.



C H A P. XLIII.

FUTURITY.

THOUGH some foolishly think that the future consequences of virtue and vice are doubtful, yet, as it is, to the last degree, credible, they will be as religion teaches us, this credibility is an obligation, in point of prudence, to abstain from all evil, and live in a conscientious practice of what is good; especially when it is considered, that nothing can be more certain than that the conduct in this life, necessary to secure future happiness is the only one that can produce any solid, substantial, or true felicity, in this world; so that our highest duty, and most important self-interest, are inseparably connected: and, if we appeal to our own observations, who in this life appear more chearful, more satisfied, or happier, than the virtuous and the innocent? Infidelity owes its rise more to the depravity of our inclinations than to the want of capacity to examine the objects of faith; and he that lives, so as to deserve the happiness promised to the good in a future state, will easily believe there will be such a state; for men naturally believe, wish, and hope for that to be true, which it is for their interest should be so: and if any one would have courage enough to act up to the
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the principles of reason, and doctrines of the christian religion, he would find every pleasure, comfort, and blessing in this life, highly improved by such a conduct; and the happiness in a future state would rather appear as the consequence of our happiness here, than an end only to be secured by a severe and melancholy life of mortification and self-denial: for nothing is so delightful as conscious innocence, nothing so comfortable as unaffected piety.

O! be joyful in the Lord, all ye lands, serve the Lord with gladness, and come before his presence with a song. What can convey a more lovely idea of the being of a god, or of the state of mind, in which we ought to approach his Divine Majesty, than this advice of the royal psalmist?

Arguments, drawn from future rewards and punishments, are things too remote for the consideration of stubborn, sanguine youth; these are affected by such only as propose immediate pleasure, or pain. The strongest persuasive to the children of Israel was a land flowing with milk and honey. As the greatest part of mankind are more affected by things, which strike the senses, than by excellencies that are to be discerned by reason and thought, they form very erroneous judgments, when they compare the one with the other.



C H A P. XLIV.

G E N E R O S I T Y.

WHAT we call generosity is nothing, most commonly, but the vanity of giving; of which we are fonder than of the thing we give. Many despise wealth, but few know how to be liberal.

Many men act wisely, more cunningly, but few generously. The less the claim, the more the generosity. It is a secret pleasure, to a generous mind, to give confidence to bashful merit; and confusion to overbearing impudence. There is an ingenuous shame in those, who have known better fortune, to be reduced to receive obligations; as well as becoming pain, in the truly generous, to receive thanks. It is the great felicity of grandeur, when others find their fortune in ours. M. Aurelius says, he could not have a relish of a happiness that nobody shared in but himself. Narrow-soul'd men are like narrow-neck'd bottles, the less they have in them, the more noise it makes in coming out. A generous man would rather suffer, than do a hard thing, and rather do, than receive a kindness; he never requites passion with fury, or oppression with wrong; he is just to every man's merit, charitable to their failings, and tender to their misfortunes. Good-nature ought to overlook those faults frail nature cannot help. It is a manifest token of a nature truly generous, to put up with the affronts of an enemy, at that time when you have a fair opportunity to revenge them with impunity. What is ordinarily called generosity, seems, when considered, to flow rather from a loose and unguarded temper, than an honest and liberal mind, and to proceed from the impulse of passion, rather than the conviction of reason: if these sort of men consider, they will find that they have sacrificed to knaves, fools, and flatterers, and lost all opportunities of affording any future assistance, where it ought to be. Frugality ought always to be the basis of liberality. As to bestow is laudable, a truly generous man will always secure an ability to do good as long as he lives. A generous man is as much concerned to discover a favour he has granted, as the receiver is to keep it a secret.

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When Cassius rebelled against the emperor Marcus Aurelius, in Syria, the latter, addressing himself to his soldiers, said, I fear only one thing, namely, that by himself, or some other, I may be prevented taking my enemy alive; by which means I shall lose great reward of my victory: and what is that?—Why to absolve a man, who hath done me an injury; and to preserve my friendship and fidelity to a man, who hath violated it.

When Robert of Normandy had besieged his brother, in mount St Michael, the besieged were driven to great streights for want of water; upon which Henry sent to Robert, acquainting him with his distress, and telling him it would be more glory to him, to subdue his brother by arms, than thirst: in return to which message, Robert sent him a ton of wine, and ordered that he might have what water he pleased.

Generosity is justice, and something more.



C H A P. XLV.

GOOD-HUMOUR.

A Good-humoured man is welcome to everybody, because every one thinks himself so to him. Good-humour is a disposition to be pleased, and an aversion to offend. Every man ought to obtain a disposition to be pleased. Mutual good-humour is a dress we ought always to go abroad in. The greatest enemy to benevolence is uneasiness of any kind. A guilty, or a discontented mind, a mind ruffled by ill-fortune, disconcerted by its own passion, soured by neglect, or fretting at disappointments, hath no leisure

84 *The* UNIVERSAL MENTOR.

leisure to attend to the necessity, or reasonableness of a kindness desired; nor a taste for those pleasures which wait on beneficence, which demand a calm and unpolluted heart to relish them. The most miserable of all beings is the most envious, as on the other hand, the most communicative is the happiest; and if you are in search of the seat of perfect love and friendship, you will not find it till you come to the region of the blessed; where happiness, like a refreshing stream, flows from heart to heart in an endless circulation, and is preserved sweet and untainted by the motion. It is old advice, if you have a favour to request of any one, to observe the softest time of address, when the soul, in a flush of good-humour, takes a pleasure to shew itself pleased. Persons, conscious of their own integrity, satisfied with themselves, and their condition, survey all about them with a flow of good-will; as trees, which like their soil, shoot out in expressions of kindness, and gratefully bend beneath their own precious load to the hand of the gatherer.



C H A P. XLVI.

GOOD-BREEDING.

GOOD-BREEDING consists more in not offending, than in obliging; and as justice never commits violence, so good-breeding never gives offence. Nothing ought to pass among us for agreeable, which is the least transgression against that rule called decorum, or a regard to decency. It would be a short rule for behaviour, if every young lady,

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in her dress, words, and actions, were only to recommend herself as a sister, daughter, or wife. As beauty of the body, with an agreeable carriage, pleases the eye, so does the decency of behaviour, which appears in our lives, obtain the approbation of all, with whom we converse, from the order and moderation of our words and actions. An unconstrained, and a certain openness and inoffensive behaviour, is the height of good-breeding; good-breeding shews itself most, where to an ordinary eye it appears least. Gentlemen of education too often neglect to improve themselves in little things; and as people are generally prejudiced in one's favour, or to one's disadvantage, at first sight, one would not chuse to have any thing ungraceful, or unbecoming in one's address. Good-breeding is an artificial humanity, or the mimicry of good-nature; or in other terms, affability, complaisance, and easiness of temper, reduced into an art. Civility is a desire of receiving civility, and of being esteemed well bred. Decency is the best of all laws, and the most to be observed. Learning, without good-breeding, is worse than good-breeding without learning; but when these two center in one man, they beget a confidence which, arising from good-sense and good-nature, prevents a man from oppressing others, and deserting himself. No one can elegantly pursue a life either of business or pleasure, without good-breeding. Ceremony was invented by wise men, to keep fools at a distance. Good-breeding puts fools and wise men on a level. Amongst the polite, it is thought an imperfection, to want the relish of any of those things, which refine our lives. Familiarity, among the truly well-bred, never gives authority to trespass upon one another, in the most minute circumstance. Good-breeding and complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable; it smooths distinction, sweetens conversation, and
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makes every man in the company pleased with himself: it produces good-nature and mutual benevolence, encourages the timorous, sooths the turbulent, and humanizes the fierce. Our domestic behaviour is the truest test of our good nature; our good or ill breeding is best seen abroad, our good or ill-nature at home, where the mind, like the body, is in a dishabille. The world is the grand theatre, in which we act our parts, but when we are at home we are behind the scenes; it is here we are, what we really are, without any studied appearance. The accomplishments of breeding are, to learn whatever is decent in company, or beautiful in arts; and the sum of philosophy is, to learn what is just in society, and beautiful in nature and the order of the world. Thus the taste of beauty, and the relish of what is decent, just, and amiable, fits the character of the gentleman and the philosopher.



C H A P. XLVII.

G O O D - N A T U R E.

GOOD-NATURE is more agreeable in conversation than wit, and gives a certain air to the countenance, which is more amiable than beauty; It shews virtue in the fairest light, takes off, in some measure, from the deformity of vice, and makes even folly and impertinence supportable. Good-nature is born with us, and may be improved by education, but not produced; a good-natured man repeats the good he hears of other men with pleasure, conceals the ill, and never thinks of it but with sorrow; for in a generous mind, the contempt

tempt of vice is always attended with the pity of it. A good-natured man is moved to compassion by the same object, which excites the ridicule of the malicious. The good natured man casts a veil over those failings, which the ill-natured man exposes; and excuses, or conceals vices, which the other laughs at. There are two sorts of good-nature, viz. that, which is the effect of constitution, and that, which is the result of judgment and consideration; the first makes a man easy in himself, and agreeable to others, but implies no merit; the latter is a moral virtue, and makes a man both to be loved and esteemed; the former is a good foundation for the latter. To know whether good nature arises from the body, (which Dryden calls a milkiness in the blood) or from the mind, you must try it by these rules; first, whether it acts with steadiness and uniformity in prosperity and adversity; secondly, whether it acts agreeable to reason and duty, making a proper distinction between its objects, and does not exert itself promiscuously towards the deserving and undeserving, nor give itself up to the first petitioner without any consideration; thirdly, whether we can exert it to our own disadvantage, by suffering a little pain and inconveniency for the benefit of another, and make our own conveniency give place to the distress of a friend. The best good-nature is often stifled with the smallest interest. Nothing is more rare than true good-nature; those, who even fancy they have it, have commonly nothing but easiness or complaisance. What we call an agreeable, or good-natured man, is he, who is endowed with a natural bent to do acceptable things, from a delight he takes in them merely as such; and the affectation of that character is what constitutes a sop. There are some so formed by nature to please, that
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it does not signify what they do or say, for without any pains, they captivate all that behold or hear them.



C H A P. XLVIII.

G E N T L E M A N.

THE appellation of a gentleman is never to be affixed to any man's circumstances, but to his behaviour in them. By a fine gentleman, is meant, one that is compleatly qualified for the good and service, as well as the ornament and delight of society; as to his mind, we must suppose it graced with all the dignity and elevation of spirit, that human nature is capable of; to this, we must add a clear understanding, a reason unprejudiced, a steady judgment, and an extensive knowledge. As to his heart, it must be firm and intrepid, free from all meanness, and every inordinate desire, but full of tenderness, compassion and benevolence: as to his manners, he must be modest, without bashfulness; frank and affable, without impertinence; complaisant and obliging, without servility; chearful and good-humoured, without noise: in a word, a fine gentleman is, properly, a compound of the various good qualities that embellish mankind. The philosophers distinguish two parts in human nature, the rational and the animal; the rational, or gentleman, is he, whose occupations lie in the exertion of his rational faculties: the mechanic, or animal, is he, who is employed in the use of his animal parts, or the organic parts of his body. Justness of thought
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and stile, refinement of manners, good-breeding, and politeness of every kind, can come only from the experience of what is best.



C H A P. XLIX.

G O V E R N M E N T.

THE ruin of a state is generally preceded by a degeneracy of manners, and contempt of religion. All stations of power, trust, honour, &c. should be the rewards of piety and virtue; this would have an influence on the faith and morals of a whole kingdom. The legislative power cannot be in too many hands, nor the administrative in too few. Whoever calls himself a member of the church of England, ought to believe a God and his providence, together with revealed religion, and the divinity of Christ; and should have a true veneration for the scheme established amongst us of ecclesiastical government. Dissatisfied parties call every thing persecution, which prevents them from persecuting; like lovers, who call their mistresses cruel, notwithstanding their concessions, if they deny them any thing. No man is fit to govern who is not greater than his subjects. The happiest estate of government would be, where, all other things being equal, precedence should be measured out by the virtues, and repulses by the vices of men. The same parts which we see daily acted between man and man, in their little contentions for private interest, are acted over on the same plan, though on a larger stage between kingdoms and kingdoms. Much money, and little prerogative, is a greater danger to liberty, than

great prerogative and little money. The minister that punishes what he could have prevented, is more culpable than those that offend. When a free people lie under any grievance, or apprehend any danger, and try to obtain their princes consent to deliver them from one, or prevent the other, a flat refusal on his part reduces them to the melancholy alternative of continuing to submit to one, and stand exposed to the other, or freeing themselves from both without his consent; which can hardly be done by means very consistent with his and their common interest. The freedom of the people depends on the freedom of the parliament; for when any prince invaded the liberties of the subjects, he always either corrupted, or acted in the defiance of the parliament; Richard the II. a proof of the last, Charles the II. of the first, who garbled corporations. Freedom of elections, frequency, integrity, independency at parliament, are the sinews of liberty. Constitution is that assemblage of laws, institutions and customs derived from fixed principles of reason, and directed to fixed objects of public good, by which the community suffered themselves to be governed; and government is the execution of these laws, and the observance of these institutions and customs, and the administration of public affairs wisely pursued, according to the principles and objects of the constitution.

The British constitution is secured from the miseries that are inseparable from simple forms of government; viz. monarchy, aristocracy, democracy; and as free from the inconveniencies of mixed forms of government as may be. Livy observes, that of all governments, those are the best, which by the natural effects of their original constitutions, are frequently renewed, or drawn back to their first principles, either by factions, or some other cause. The British liberty depends on the balance of power between

tween the three legislative branches; viz. king, lords, and commons, and this ballance depends on their mutual independency. All the disputes between king and people, which have drawn calamities after them, have been always owing in the first place, either to the weakness or obstinacy of the prince or court, and not to the faction of the people. A first, and essential condition, towards obtaining the love and confidence of a free people, is to be neither feared nor despised by them. Queen Elizabeth took the government of England on the terms of the constitution, and the constitution as she found it; and instead of bending it to any views of her own, she accommodated her notions and character to the constitution: this is what every prince ought to do, what a free people will expect, and exact too, if need be. To govern this nation with strength and dignity, the concurrence of the people in their representative body, and the concurrence in their collective body, are necessary. In public dissensions, as long as they are managed by civil methods, one ought to take the honest part; but when they come to arms, the strongest; judging that best, which is safest; but Tully says, when duty and safety interferes, the former is to be preserved, let the consequence be what it will. Middleton observes, on the people deserting the Gracchi, that little stress is to be laid on the people when they come to blows; and says, that seditions, though they may shock, they cannot destroy a free state, so long as it continues unarmed, and unsupported by military force. Every nation should have honours in reserve for those that do national services; and the cheaper they are, the better. Rewards and punishments, impartially distributed, are the basis of government. Learning, by which I mean all useful knowledge, whether speculative or practical, is in popular and mixed governments, the natural source of wealth

honour. What raised the Roman state was, industry at home, just management abroad, and minds free from the influence of vice and humour in public councils: and what ruined it, was luxury and avarice, public poverty, and private wealth, the admiration of riches, the love of idleness, and the making no distinction between the worthy and the worthless, ambition possessing all the rewards of virtue. When a government flourishes in conquests, and is secure from foreign attacks, it naturally falls into all the pleasures of luxury; and as these pleasures are very expensive, they put those, who are addicted to them, upon raising fresh supplies of money, by all the methods of rapaciousness and corruption: this was the Roman's case; and this observation holds good of all governments that are settled in a state of ease and prosperity. It will be an eternal rule in politics, among every free people, that there is a balance of power to be carefully observed by every state within itself, as well as among several states with each other. The populace have been observed to be more dexterous in setting up and pulling down, than preserving what is fixed. A tyranny, begun by the people, never fails to end in that of a single person; witness in the Roman Emperors, and Cromwell; so that their dislike to regal authority makes them split on the rock they attempt to avoid.

The best government is a mixture of monarchy and democracy. Pl. de Leg.

Plato predicates of his commonwealth, that it would be difficult to destroy it; but yet says he, it will share the fate of all created beings, and must, in the end, be dissolved Pl. de Rep.

Oligarchy is the defect of an aristocracy. A. Pol.

Those who are entrusted with government, should be rich only in virtue and goodness, nor should they be beggars and hungry wretches, who intend to enrich themselves with the plunder of the public: this

this will cause a contention for power, and that a civil discord, which must necessarily end in the dissolution of the state. Pl. de Rep.

Government is to be in the hands of riper years only. Ib.

Most horrid and shameful would it be in a shepherd, to breed up his dogs in such a manner, that either from intemperance, or hunger, or from some other bad motive, the dogs should act the parts of wolves, and worry the sheep they were intended to preserve. Ib.

Great men may be induced to undertake the government themselves, that they may avoid the great test of all punishments, the being governed by their inferiors. Ib.

Democracy is the defect of a commonwealth. A. Pol.

All governors are worthy of a reward, either of money or honours. Ib.

Do you think, says Thrasymachus to Socrates, in Plato, (just after he had told him he wanted a nurse to blow his nose) that these governors of cities ever really understand their art, consider their subjects in any other light than as they are regarded by their owner; do they plod night and day with any other view than to make their subjects profitable to themselves. Ib.

Democracy is the only government in which liberty is safe. Tac. Au.

In democracies the conflux of great numbers at the public assemblies do great mischief to the commonwealth. If any artificer intermeddled with matters of government, among the Egyptians, he was severely punished. Diod Sic.

When Pisander persuaded the Athenians to recall Alcibiades, and to change their democracy into an aristocracy, the people violently opposed both motions; upon which he asked them, severally, if any

of them knew any means of preserving the city ; to which none of them returning any answer, he soon prevailed with them to agree to his proposal. Thucyd.

It is the best government, which consists of a mixture of the most, as monarchy, democracy, and oligarchy, or rather aristocracy. Arist.

Government, derived from the oeconomic, should be constituted for the sake of the governed ; and the governor, like the master of a family, partakes only in its advantages, as he is himself one of the community. These governments, therefore, with respect to the good of the whole, can be said to be justly and rightly calculated ; but where the interest of the governors only is the thing respected, they are vicious and erroneous, and are of the despotic kind, in which (as he remarks a little before) the advantages of the master is the principal point considered, and that of the slave accidental. Ib.

Plato himself allows that his commonwealth, in the distribution of power, &c. shall not only have regard to the superiority of mental and corporeal endowments, but to the distinction between wealth and indigence ; to the former of which he gives a sensible preference ; and this he calls an equal distribution, with a commensurate or moderate inequality. Pl. de Leg.

Heliogabulus criminally preferred players to the first officers of the state. Herod.

Macrinus was faulty in distributing preferments, which is the great art of a governor ; these he bestowed often on the unworthy. D. C.

If any man discovered a genius of any kind, M. Aurelius employed him in that way, to which his genius led. He never challenged to himself the merit of others. He said, to make men what he pleased was in no man's power, but it was proper to employ every man in that branch of the commonwealth

wealth, for which his nature and education had qualified him. Xiph.

Trajan honoured and preferred good men. Dion. Caf.

Claudius preferred freed men and slaves to the high honours and employments of the state; of these he suffered Narcissus and Pallas so to plunder the public, that when he complained of the emptiness of the treasury, he was answered, that he would be rich enough if he was admitted into partnership with his two freedmen. Suet. Claud.

Claudius, in chusing the priests, took an oath, that he would elect the worthiest to that office. Ib.

Augustus Cæsar turned a person of consular dignity out of his office for being so illiterate as to write *ixi* for *ipsi*. Suet. Aug.

It was the general opinion, says Tacitus, that Agricola would be deputed to the prince of Great Britain; not that he gave out any such hints, but because he seemed equal to the trust. Tac.

Honour and rewards were bestowed on merit by Tiberius. Tac. Au.

William Rufus used to sell his benefices to those who would give the most; however two monks striving to out-bid each other for an abbotship, the king perceived a third standing by, of whom he required how much he would give; the monk replied he had no money, and if he had his conscience would not suffer him to lay it out in that manner; whereupon the king swore by St. Luke's face, his usual oath, that he best deserved it, and should have it for nothing. Rap.

Alexander Severus conferred no places but with regard to each man's worth and capacity, and caused Turinus (a courtier, who extorted money, with promises to prevail on the emperor in their favour) to be pnt to death with smoak; the cryer proclaiming
that

that he had sold smoak, and therefore with smoak he should die. Speed's Chron.

Honours ought to be first given to virtue and wisdom; secondly, to bodily perfections; and thirdly, to wealth; and the legislator, who transposes any of these, as by placing wealth in the first rank, acts neither like a good man, nor a true politician. Pl. de Leg.

Trajan, of all the honours conferred on him by the senate, was most pleased with that of Optimus, as it indicated the goodness of his morals; whereas the others only signified the power of his arms: he preferred the love of the Roman people to all the honours they could confer on him. Dion. Caf.

When Tiberius refused the title of Pater Patriæ, he told the Romans, that if he should ever appear not to deserve it, it would bring him no honour, but would be a reproach to them for having given it him. Suet Tib.

Honours were declined by Augustus Cæsar. Suet. Aug.

Declined by Tiberius. Suet. Tib.

When Philip of France was preparing to invade John of England, the earl of Flanders opposed it, representing that the intended expedition against the king of England was neither just nor honourable; he added, that it would be much more agreeable to the rules of honour and equity, to restore to that prince what had been taken from him in France, than to frame new projects to take an advantage of his misfortunes. Rap.

John Gioia, of the city of Amalfi, in the kingdom of Naples, who invented the use of the loadstone about 1300, though the invention was of such stupendous use to the world, yet it proved not so greatly profitable to the first finder, whose bare name is all that remains to posterity, without the least knowledge of his profession, or how he made that wonder-

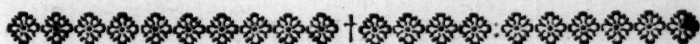
wonderful discovery ; nay many have disputed him the honour of the invention. Ch. Voy.

All sorts of government are good, when those who govern, seek only the public welfare ; but they are all defective, because the governors, being but men, are imperfect.

In all cabals and factions the ignorant are most violent, for a bee is not busier than a blockhead.

Swift says, party is the rage of many, for the advantage of a few.

The raging of the sea, and the madness of the people, are mentioned together in scripture. The source of most mistakes, and miscarriages in matters debated by public assemblies, arise from the influence of private persons upon great numbers, styled in common phrase leading men, and parties. A bad example in a prince, tends more to corruption, than a good one does to the reformation of manners.



C H A P. L.

GOVERNMENT OF THOUGHT.

THERE is no suspension of thought while awake, the mind is passive in the first notice of things, but active in its determination. Sin is in the will, and the will implies choice. Ill thoughts, like ill company, will intrude upon us. After all our endeavours to dress the little garden of our mind, ill thoughts, like ill weeds, spring up, being the natural produce of the soil. The train of our thought, and motion of soul, depend on custom ; therefore good habits are highly necessary to produce good thoughts. May thy mercy, O God, pardon what
tion

I have been, may thy grace reform what I am, and may thy wisdom direct what I shall be. He that would act steadily, must think solidly. Stop, idea, let me examine thee; come not in a troop, ye fancies; bring not your objects crowding to confound the sight, but let me examine your worth and weight distinctly; think not to raise accumulative happiness, for if separately you contribute nothing, in conjunction you can only amuse. As long as we enjoy a mind, as long as we have appetites and sense, the fancies, of all kinds, will be hard at work; and whether we are in company, or alone, they must range still, and be active; and when fancy takes the field without controul, it is what we call madness.



C H A P. LI.

G R A T I T U D E,

A Tale, taken from a Collection of Poems.

WHERE, mid Italia's ever sunny lands,
 Fast by the streams of Po, Ferrara stands,
 At manhood's full extent now just arriv'd,
 In splendid leisure young Cornaro liv'd;
 Of a full bed, the first and best lov'd,
 Each gift, kind nature lent him, art improv'd.
 He knew, and lov'd his city, yet would know
 What other cities, diff'rent had to shew;
 Eager to gratify his stretching mind,
 In one small realm too narrowly confined.
 To tell his fire his wish, was to succeed;
 The son but hinted, and the fire agreed.

Then,

Then, as became him, full supply'd he went,
And to Livornia first his way he bent;
On whose fair shore each distant nation meets,
And fills with various tongues her peopled streets.
Each object there his strict attention drew,
Much he observ'd, yet still found something new,
And sought it still; for knowledge all his end;
He, who cou'd that advance, he thought his friend.
On rich and poor alike he cast his eye,
As 'twas a treasure they might both enjoy.
And he might teach him, who the vessel steer'd,
What the rich freighter thought not worth regard.

Of graceful presence and inviting mien,
He in each place of full resort was seen;
On the throng'd quay, or in the busy hall,
And, skill'd in tongues, seem'd countryman to all;
To observation deep attention join'd,
And fix'd the gather'd honey in his mind.

His lodging on a large quadrangle's side,
To him still thinking, farther thought supply'd;
And as each hour of passing day went by,
Some scene worth note still met his curious eye.
Yet one among the rest he long had weigh'd,
And ofteneft seen the stronger mark it made;
For the sad sigh, that keen misfortune drew,
Still to his breast an easy passage knew.

As he each morn the rising sun beheld,
E'er yet the moving square with crowds was fill'd;
On one same spot, as still he look'd around,
One solitary wretch he always found.
A porter's garb declar'd his present yoke,
But his whole mein a birth far diff'rent spoke;
From his swoln breast, sighs spite of shame would rise,
And tears, kept back, flow'd faster from his eyes,
Which with the knotted rope he wiped away;
Sad ensign of his fortune's deep decay.

The youth, who pitying, saw the frequent grief,
Thought pity blameful carrying no relief,

So

100 *The* UNIVERSAL MENTOR.

So generously curious sought to know,
 In hopes to ease the cause of so much woe,
 And call'd him from his melancholy stand;
 He came—and silent waited his command,
 Thinking some errand wou'd a mite afford,
 Just to support a being he abhor'd,
 Which yet he durst not of himself destroy,
 Since heav'n might change his present grief to joy.
 But other business fill'd Cornaro's breast,
 And his kind suit in tend'rest terms he press'd,
 Wish'd that he wou'd his cause of grief impart
 To one who lov'd to sooth an aching heart;
 And always thought, however low his sphere,
 The man, who felt affliction worth his care.
 Yet here believ'd the stroke of fickle fate
 Was fall'n on one had known a happier state.
 Then speak he said, nor let false shame conceal,
 Whate'er with truth a sufferer may reveal;
 And if my happier lot may ease thy woes,
 Whate'er a stranger's ear may learn, disclose.
 The list'ning wretch each word with wonder heard,
 Perceiv'd them virtue's dictates and was chear'd;
 Ventur'd to throw his slavish badge aside,
 And thus with manly confidence reply'd.
 I was not always what I now appear;
 But truths, thy nobleness has challeng'd, hear.
 First, I'm a muffleman, yet here confin'd
 Must wish thee, as thy milder doctrines, kind:
 O love thy faith, but hate not me for mine,
 Which had, hadst thou been born a Turk, been thine.
 Next know, e'er fall'n to this most abject state,
 Smyrna once saw me happy, tho' not great.
 By merchandize with sumptuous affluence blest'd,
 And sweet content, which great ones seldom taste.
 But oh! to have been blest'd brings no relief,
 But adds a stronger bitterness to grief.
 Forgive these tears—which utter, as they flow,
 A son's, a father's, and a husband's woe;

To swell each sigh these diff'rent passions join,
For all those dear relations once were mine.
Nor was it hopes of adding to my store,
By lawless plunder, sent me from my shore;
To gain in bleeding fields a cruel name,
Or wish on slaughter'd heaps to build my fame.
'Twas duty bad me catch the coming gale,
And filial love that hoisted every sail;
'Twas to a father's fond embrace I went,
E'er yet his lamp of life was wholly spent;
While still a kneeling son might bless his eye,
And fill his aged heart with tender joy.
For Cyprus then I sail'd—what since befell,
Let these hard chains, and this vile habit tell:
Which, with for ever growing grief, I bear,
And now the fourth sad winter sees me wear;
And years may roll on years, unstop'd my grief,
Till welcome death shall bring his last relief;
In whose cold arms, by some dire chance betray'd,
My friends may long e'er this believe me laid:
My fond old sire perhaps, my fate unknown,
Wailing my ravish'd life, consum'd his own;
And oh! what pangs my orphan children feel,
Hast thou a tender parent, thou canst tell.
He ceas'd, tears stopt his accents—and the rest;
A silence far beyond all words express'd.
Nor spoke Cornaro more—he too was mute,
Nor language found his fellow-grief to suit;
But struggling with a tear, a tender sigh,
Just mutter'd out, friend, take this small supply,
'Twill yield thee some relief—and, were it mine
To give, freedom and happiness were thine.
He took the gold and bow'd—and slow return'd,
And, as was wont, in silent sorrow mourn'd.

Cornaro see, in other guise appear,
Sudden he stopt the unavailing tear,
And he, said he, my soul, thy joy express'd;
'Tis in thy power to make the wretched blest'd.

Now I am blest'd indeed ! since on my wealth
 Depends another's being, freedom, health.
 'Tis I can bid the sun of mercy shine !
 This man's life, health and liberty are mine.
 Whate'er he has of joy, or may receive,
 His country, children, wives, are mine to give.
 Now India's lord amidst his boundless store,
 And endless mines, compar'd with me, is poor.
 Quick then Cornaro to his ransom flee,
 And let this morning's sun behold him free.

Straight to the lordly governor he went,
 His name, his rank, his cause of coming sent ;
 Nor needed long to wait his errand told.
 Bringing that ne'er refused credential, gold.
 The price requir'd for liberty he gave,
 And quick return'd to find, the now but fancy'd slave,
 And said, be free—his transports who can tell ?
 Prostrate before him in wild joy he fell,
 Which only his, who caus'd it, cou'd excel.
 Gladness and wonder in his bosom wrought,
 With lab'ring gratitude his soul was fraught,
 Nor had he power to utter half he thought,
 Yet oh ! my great deliverer, he cried,
 Can such amazing worth in man reside !
 Or can it be that christian doctrines teach
 Virtues beyond our sacred prophets reach ?
 Yet oh ! whate'er the wond'rous cause, receive
 As much of gratitude as words can give ;
 Nor let these bursting tears its force destroy
 Slaves, late of grief, soft offsprings now of joy.
 And how my deeds shall with my words agree,
 Let me once reach my country, thou shalt see.
 And know thy gen'rous bounty was not lost,
 I scorn to ask thee what my freedom cost :
 That to my gratitude has no regard,
 Up to thy worth I'll measure the reward :
 But can that be ?—Stop there, Cornaro said,
 If thou art happy, I am more than paid.

And

And that thy happiness meet no delay,
Here's gold wherewith to speed thee on thy way :
If grateful thou wou'dst be at thy return,
Amidst those slaves, which there in bondage mourn;
Search out some christian from the wretched band,
Who best may merit freedom at thy hand ;
Then think 'tis in thy power to pay my debt,
By shewing him the mercy thou has met.
He said—And to his lodgings back return'd,
Honour's bright lamp within him gently burn'd ;
Felt and enjoy'd the riot of his breast,
While conscience furnish'd out the noble feast.

As free as air from prison just broke out,
The Turk, with rapid speed, the harbour sought ;
There found a ship all trim with swelling sails,
And just prepar'd to catch the coming gales ;
Smyrna her port—with prosperous wind she flies,
And gives him to his home and former joys.

Livornia now, as his Ferrara known,
Where next, for knowledge, was Cornaro flown ?
For a soul's banquet, far he need not fly,
Venice, old ocean's fairest child, to nigh.
O'er the fam'd adriatic, where the flood,
That swells unenvious of the Tuscan flood ;
Tho' Naples, Florence, on its banks he names,
And to him Tyber pours from Rome its streams.
When o'er the continent fell slav'ry flew,
Hither the goddess liberty withdrew ;
Here plac'd her staff, her cap, her armour, here,
And, as her own, fierce Sparta, held it dear.
Each art and science, this their dwelling own,
As guardians to their goddess, freedom's throne ;
And as her hand maid, busy commerce toils,
Her sister goddess, plenty, chearful smiles.

Here glad Cornaro fix'd—and hop'd to find
All that might please a knowledge-loving mind,
Or where the columns rose in beauteous wreath,
Or sculpture seem'd to speak, or paint to breathe ;

And little thought the hour was so nigh,
 When all these pleasures of his mind should die,
 The beams of science from his soul retire,
 And fade, extinguish'd by a nobler fire :
 As kindled wood, howe'er its flames may rise,
 When the bright sun is seen, 'in embers dies ;
 Soon as his breast perceiv'd the pow'rful ray,
 What e'er possess'd it instantly gave way.
 As in the wood, beneath the light'nings beam,
 Perish the leaves, and the whole tree is flame;
 Minerva sudden from his soul was fled,
 And Venus reign'd successive in her stead.
 A thousand fair ones of her frolic train,
 Long at the youth had bent her shafts in vain ;
 Lanced from the wanton eye, they sought his heart,
 But virtue's temper still repuls'd the dart,
 Nor all their force or poison need he fear,
 Virtue must tip the shaft that enters there ;
 As diamonds scorn the keenest powers of steel,
 And touch'd alone by fellow gems can feel.
 One glance at last an easy passage found,
 And undirected made the deeper wound ;
 From modesty's bright quiver it was sent,
 Nor knew its beauteous owner where it went ;
 From chaste Delphina's pow'rful eye it came ;
 Malta to Venice lent the charming dame.
 Malta, bless'd isle ! whose daughters all are fair,
 Whose sons to manly fortitude are dear.
 So properly do love and glory meet,
 And beauty still with valour holds its seat.
 To Venice by a noble father sent,
 Some pleasing moons the fair one here had spent,
 Beneath a tender uncle's careful eye ;
 Where but to him should then Cornaro fly ?
 To him he did his cause of grief unfold,
 His country, name, and parentage he told ;
 In short, confess'd his honorable flame,
 Begg'd his permission to address the dame ;

And

And did his leave obtain—nor long he sued,
E'er the coy maid was in her turn subdued;
Nor modesty herself a blush put on,
To be by such a lover quickly won.

Smoothly thus far to happiness he went,
Nought now was wanting but the fire's consent;
Which one endow'd as he was sure to gain,
And needed only see him to obtain.
Th' observing uncle mark'd the wond'rous youth;
Fathom'd his love, his constancy and truth;
Said, to her father pleas'd he them would speed,
He said, and soon th' enamour'd youth agreed;
Lo! with its precious freight the vessel stor'd,
Cornaro and his happiness on board;
Bless'd with chaste beauty he such trifles scorn'd
As Jason stole or Menelaus mourn'd.
Can gold the heart like conqu'ring beauty move?
Or what is lust compar'd with sacred love?
And now for Malta with full sails they stand,
Came, saw, and all but touch'd the promis'd land;
When oh! sad scene of fortune's alt'ring brow,
False as the skies above or seas below;
A Turkish galley mark'd them from afar,
Persued the vessel unprepar'd for war;
Resistance vain, by numbers over-bore,
And led them wretched slaves to Smyrna's shore.
Can words, what thought can scarce conceive, express,
The uncle's, virgin's, lover's, deep distress?
Compar'd with which the mangling knife wou'd please,
And the fierce rack's severest pain be ease.
And now expos'd to public sale they stood,
Amidst the chaff'ring Turk's insulting croud.
Immortal soul's the property decreed
Of the best bidder, like the grass-fed steed!
E'en this the lovers bore, each other near,
And yet unparted felt no full despair.
But see at length accomplish'd woe arrive,
To deal the sad last wound she had to give.

106 *The UNIVERSAL MENTOR.*

Her sable store she cull'd the dart to find ;
 Nor left one half so venom'd shaft behind.
 Among the dealers in this cruel fair ;
 Traffick accurs'd that makes mankind its ware ;
 A youthful Turk pass'd poor Conaro by,
 Health flush'd his cheek, and lust inflam'd his eye,
 And to the female slaves his way he bent ;
 'Twas there his gold must have its wanton vent.
 How shou'd Delphina then escape his sight ?
 Too fatally, in spight of sorrow, bright.
 Her breast took beauty from the heaving sigh ;
 Nor cou'd the tear that drown'd, eclipse her eye.
 But falling on her damask cheek it stood,
 Like the pearl dew drop on the morning bud.
 He quickly saw the too distinguish'd fair,
 And thought his prophet's paradise was there.
 Her price at once, unquestioning, he paid ;
 The fatal veil around her beauties spread,
 And led exulting off, the swooning maid.
 'Twas then Cornaro felt distress compleat,
 And knew the worst extreme of tort'ring fate ;
 Furies to plague him now had strove in vain,
 And knowing vultures not express'd his pain ;
 Too fierce for human nature to sustain.
 He sunk beneath his sorrow's dreadful load,
 And senseless from excess of pain he stood ;
 When lo ! one graver Turk among the rest,
 And more distinguish'd by his richer vest,
 A nicer curiosity express'd.
 Each slave examin'd as he pass'd along,
 And on each circumstance attentive hung.
 He ask'd their country, parentage, and name,
 And how each mournful wretch a slave became.
 Behold him to Cornaro then apply ;
 Full on his face he fix'd his stedfast eye ;
 Then ask'd his soul if what he saw was true ?
 And that it was from sure reflection knew.

His

His nerves all trembling with the glad surprise,
To heav'n he stretch'd his hand, and rais'd his eyes;
And then, 'I thank thee, Mahomet, he said,
'Hither by thy divine direction led.'

Sounds struck Cornaro's ear he ought to know,
And wak'd him from his dismal trance of woe;
He saw the Turk prepar'd for his embrace,
Mark'd the glad transport spark'ling in his face;
Saw 'twas the very slave he once set free,
And cry'd aloud, great god of hosts, 'tis he!
Then, folded in each other's arms, they stood,
And words were lost in joy's o'er-bearing flood.
The Turk, at length recovering, rear'd his head,
And now, he said, my mighty debt be paid;
Which, wer't not thou the slave I here survey,
Peruvian mines were much too poor to pay.
To the man merchant then he stretch'd his hand,
And take, he said, whate'er thy wants demand;
Quick set my friend, and his companions free,
Name thou the price, unbart'ring I agree.
The ransom'd home he led in bounteous state,
His swelling soul with god-like joy elate;
Joy, such as fill'd the great Creator's breast,
When Adam in his Paradise he plac'd.

His lofty hall, with richest sofas, grac'd,
His wives, his children in due order plac'd;
(Such was his will, tho' hidden his intent,)
Sat with mute wonder, waiting the event.
Amidst them all he then Cornaro led,
And wip'd away a tear of joy, then said,—
You, of my licens'd bed, the partners fair,
Who my divided love yet equal share;
And you, the issue of our honest joys,
If aught my precepts did, ye gen'rous boys,
My children, and my wives, to whom I ne'er
But by my dismal exile, caus'd a tear;
If in my absence ye not falsely mourn'd,
If your vast joy was true, when I return'd;

If

108 *The UNIVERSAL MENTOR.*

If Alha knew ye without guile rejoice,
 And our dread prophet heard your real voice,
 Now more adore him, prostrate praise his pow'r,
 Admire his bounty's unexhausted store.
 But now from chains I freed the captives hands,
 And here Cornaro, my deliv'rer stands !
 All prostrate, at that sacred name, they fell ;
 How touch'd, great gratitude alone can tell ;
 Great gratitude, that dictated their joy,
 Smil'd on each cheek, and spoke from every eye.
 The Turk with rapture saw the pleasing scene,
 The home-felt joy ran warm in every vein ;
 Their gratitude his inmost soul approv'd,
 That loudly told how much himself was lov'd.
 Now haste, he said, the sumptuous feast prepare,
 My wives, to deck the banquet be your care,
 As if great Ottoman himself was here :
 For know, th' imperial crescent's sacred flame
 Cannot more homage than Cornaro claim.
 And you, my sons, whate'er my wardiobes boast,
 What crimson, gold, or gems can have of cost,
 Bring forth,—but oh ! however rich the dress,
 How poorly will it his soul's worth express.
 Come then, my friend,—but why that downcast eye ?
 That cheek yet pale, and that still heaving sigh ?
 Freedom thou hast, and what else wealth can give,
 Is my bless'd task,—thine only to receive.
 Cornaro blush'd and sigh'd, and would have spoke,
 But as he strove tears still his accents broke.
 The uncle saw, yet silent his distress,
 And what he could not, ventured to express ;
 Told the whole tale of love,—the fair portray'd,
 Pencil'd the semblance of the charming maid ;
 E'er that, perhaps, some Turk's abandon'd prey,
 Torn from Cornaro's arms for e'er away :
 Cornaro doom'd no other bliss to prove,
 But life, and freedom's slave, berest of love.

The

The Turk with anguish heard the fatal tale,
Fearing his utmost bounty here must fail y
Fearing he never could the maid restore,
Already slave to some lewd tyrants pow'r:
Immers'd already in some fatal grove,
Where brutal lust usurps the name of love;
Some close seraglio's gloom, from whose dark bourn
No maid did e'er inviolate return.
But as this thought perplex'd his labouring brain,
And ev'ry hope that rose he still found vain,
His son all sudden smil'd, and rais'd his head,
The elder blessing of his fruitful bed, }
Then bow'd again, and smote his breast, and said, }
Thee first, creator, Alha, I adore!
Untrac'd, mysterious, wonder-working pow'r,
How can thy lowest servant's untry'd noon
Of useless life deserve so vast a boon!
Be hush'd all griefs, and open every ear,
My words, with rapture, let Cornaro hear;
And let my sire his genuine offspring own,
While I, nor vainly, boast I am his son.
If my exulting soul aright divine,
To make Cornaro blest'd is only mine;
For know, these walls contain the pictur'd fair,
Chaste yet as snow, and pure as noontide air.
Haste then, he said, ye slaves, and quick return
With the fair christian, whom I bought this morn;
Return'd, Delphina blest'd their eager eyes,
And fill'd each gen'rous soul with sweet surprise.
Then thus again, the Turk with graceful air,
As to her lord he led the blushing fair,
My friend, in this blest'd moment be it mine,
Taught by thyself, to shew a soul like thine;
Forgive a vaunt, 'tis virtue sends it forth,
A soul that strives with e'en Cornaro's worth:
In thy gay Paradise, great prophet, hear,
By Meccha's sacred Temple here I swear,

Were

110 *The* UNIVERSAL MENTOR.

Were all the sacred treasure here before my fight,
 That fill'd Damascus' glittering plains with light,
 When in full triumph furious Caled rode,
 And drench'd the Syrean sword in Grecian blood ;
 Should some great sultan say, this maid resign,
 And the whole wealth of all the East is thine,
 From him, unhesitating, would I turn,
 And look upon the trifling bribe with scorn:
 Beauty like this, which wond'ring we survey,
 'Tis virtue only in exchange can pay.
 'Tis thee, bright goddess, Virtue, I pursue,
 To thy great self I raise th' aspiring view ;
 'Thus prostrate, thy almighty pow'r I own,
 And sacrifice my passions at thy throne :
 So saying, with a smile their hands he join'd,
 And his rich prize, without a sigh, resign'd.
 Virtue was pleas'd, and own'd in heav'n above,
 How deeds, like these, ev'n gods with pleasure move:
 Gentle compassion shed a tear of joy,
 And gratitude loud shouted thro' the sky.
 What joy the ravish'd lovers souls possess'd,
 How all around their vast delight express'd,
 What conscious pleasure touch'd the father's breast,
 Left in th' attempt the fault'ring muse prove weak,
 Let children, parents, lovers, virtue speak.



CHAP LII.

HABIT.

FIX on that part of life which is most excellent,
 and custom will make it delightful. Good
 habits will certainly improve a man's fortune and
 reputation. Affluence of fortune does not often pro-
 duce

duce good affections of the mind. Toleration begets habit, habit consent and imitation. He is most potent, who has himself in his own power. It is a strange power, that custom hath upon weak and little spirits, whose thoughts reach no further than their senses; and what they have seen and been used to, they make the standard and measure of nature, of reason, and of all decorum: neither are there any sort of men more positive, and tenacious of their petty opinions, than they are; nor more censorious, even to bitterness and malice: and it is generally so, that those, that have the least evidence for the truth of their beloved opinions, are most peevish and impatient in the defence of them: this sort of men are the last that will be made wise men, if ever they be; for they have the worst of diseases that accompany ignorance, and do not so much as know themselves to be sick.

The Scythian slaves who had married their masters wives, during their eight years absence, attempted, by force, to prevent their return home; their masters, finding much difficulty in conquering them with arms, attacked them with rods and whips, and other instruments of servile correction: this stratagem so terrified the slaves, that they were presently overcome. Just.

The force of habit is well imagined, in a story, which Montaigne tells us of an old woman, whose cow had brought her a beautiful calf, of which she was so very fond that she used to carry it about in her arms; which she continued to do after it was a cow, being insensible of the increase of its weight, from the habit of carrying it every day. As habit can reconcile us to what is even disagreeable in itself, how must it enforce and improve what is amiable and praise-worthy.

C H A P. LIII.

H A P P I N E S S.

OUR happiness, in this world, proceeds from the suppression of our desires, but in the next world, from the gratification of them. Happiness is in the taste, and not in the things; and it is a man's having that which he loves, that makes him happy, and not what others think lovely. We are never so happy, or unhappy, as we imagine. Nothing ought so much to lessen the satisfaction we take in ourselves, as to see that we disapprove at one time, what we approved at another. The happiness or unhappiness of men depend no less on their humour, than on their fortune. Happy people are never to be corrected; they always think they are in the right, when fortune supports their ill-conduct. There is an excess of happiness and misery that is beyond our sensibility. There are but few things wanting to make the wise man happy; nothing can make a fool content, which is the reason why almost all men are miserable. We torment ourselves less to become happy, than to make it be believed we are so. We are always unhappy with those, that are uneasy with us. The man, that is pleased with nobody, is more unhappy than he, with whom nobody is pleased. Let men, instead of presuming to be happy, study to be easy. He, who would be discreet, and aim at practicable things, should turn his thoughts upon allaying his pain, rather than promoting his joy; for great inquietude is to be avoided, but great felicity is not to be attained. The great lesson is æquanimity, a regularity of spirit a little above cheerfulness, and below mirth. Indolence of body and mind is to be attained, but an enquiry after happiness has something restless in it. The
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vicissitudes of labour and rest fill up the spaces of the labourer's time with ease and satisfaction, and they possess what others only talk of; for simplicity, innocence, industry and temperance are arts, which lead to tranquillity as much as learning, wisdom, knowledge and contemplation. Monsieur Paschal in his treatise on the misery of man, says, that all our endeavours after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs, that may hinder us from looking into ourselves, which is a view we cannot bear. Miseries are not to be measured by the nature of the evil, but by the temper and disposition of the sufferer; true happiness consists in the capacity of reflecting with pleasure. It is better to be happy than appear so. It is necessary to an easy and happy life to possess our minds in such a manner as to be always well satisfied with our own reflections: the way to this state is to measure our actions by our own opinion, and not by that of the rest of the world. A virtuous mind, sufficiently furnished with ideas to support solitude, and keep up an agreeable conversation with itself, is necessary for him who would make his happiness independent. Tho' virtue is the mother of content, yet naked virtue is not alone sufficient to make a man happy: it must be accompanied at least with a moderate provision for all the necessities of life, and not ruffled or disturbed by bodily pains. The same faculty of reason and understanding, which placed us above the brute part of the creation, doth also subject our minds to greater and more manifold disquietudes, than creatures of an inferior rank are sensible of. True happiness is of a retired nature, and an enemy to pomp and noise; it arises first from the enjoyment of oneself, and secondly from the friendship and conversation of a few select companions. To be exempt from those passions, with which we see others tormented, is a great degree of

happiness. The mind of man naturally sinks into a kind of lethargy and falls asleep, if it is not agitated by some favourite pleasures and pursuits. Epicurus says, that the soul and body of man are two parts composed of one matter, and ought to contribute to the happiness of man by the agreement and union of their pleasures. The worthier sort of mankind are those which have not spirits too active to be happy in a private condition, nor complexions too warm to make them neglect the duties of life. Horace represents tranquility of mind, and exemption from irregular passions, as the highest degree of happiness man is capable of. It is hard to form a true estimate of any man's happiness, because happiness depends most upon those things which are most out of sight. True happiness consists in health of body, and peace of mind, and competency of fortune, the first of which is to be acquired by exercise and temperance, the second by integrity, and the last by contentment. Fortune may give a man the materials of happiness, but reason must be the architect. We often envy the happiness of men, whom, if we knew their circumstances, we should pity; for how often is that appearance of happiness only theatrical, and men are not the same men behind the scenes, as they personate upon the stage of the world. 'Tis in happiness, as it is in virtue; those that are really happy or virtuous, are less ambitious in appearing so. In the affluence of fortune, where every humour is indulged, every desire gratified, without controul; there the least disappointments, the least provocation will disturb a man. Riches sharpen pain, and flatten pleasure. Solon says, that house is the happiest, where the estate is got without injustice, kept without distrust, and spent without repentance. Another says, that is the happiest house where the master does that out of free choice, which the law would compel him to do, or where there is but one master,

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or where the master is more beloved than feared, or where superfluities are not required, nor necessities wanting. To have no desire, but happily to enjoy what we possess, is the height of human felicity. The measure of a happy life is not from the fewer or more breaths we draw, or meals we eat, but from the having once lived well, acted our part handsomely, and made our exit chearfully. If it be true, that the understanding and the will are the two eminent faculties of the reasonable soul, it follows necessarily, that wisdom and virtue, which are the best improvements of those two faculties, must be the perfection also of our reasonable being; and, consequently, the undeniable foundation of a happy life. He that would be happy, must take an account of his time. Every over-curious man multiplies his miseries, for no one can feel what he does not know. In the main sum of happiness, there is scarce a single article but what derives itself from social love, and depends immediately on the natural and kind affections; such as causes are, such must be their effects, and therefore as natural affection, or social love, is perfect or imperfect, so must be the content and happiness depending on either. Our happiness, or misery, in this life, arises not so much from the real state in which we happen to be placed, as from comparing it with that of others, or that which we ourselves have lost. Without considering things in this comparative view, the more general causes of happiness or misery would lose their influence; for the colours of good and evil are reflected differently to us from the very same objects, according to the point of view from whence we behold them. The causes of happiness to mankind are as various as the different situations in life, and the different characters of those that are placed in them. All states and ranks of creatures find something suited to their respective capacities, or something to compensate their wants. Pain is appointed

to supply the want, and inforce the admonitions of wisdom. Men have been taught by pain before they can find out that they have been happy; 'tis hard that affliction should be the only instructor, and that happiness should afford no lessons of wisdom. Solon says that no man is to be accounted happy 'till he is dead.

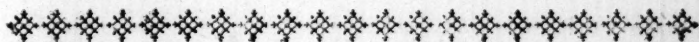


C H A P. LIV.

H A T R E D.

HA T R E D, tho' it is exactly opposite to the passion of love, yet it arises from it, for he that loves any thing with vehemency, hates every thing that is destructive to the thing he loves with as great vehemency. Plutarch says, that a man should not allow himself to hate even his enemies, because, says he, if you indulge this passion on some occasions, it will rise of itself on others; if you hate your enemies you will contract such a vicious habit of mind, as by degrees will break out upon those that are your friends, or those who are indifferent to you, so that he derives the malignity of hatred from the passion itself, and not from the object. We hate those most, who love us more than we chuse they should. When our hatred is too violent, it sinks us beneath those we hate. 'The breast of the malicious is a den of savage passions. Hatred proceeds from an opinion that the person we hate is evil in general, or particularly to us, for it is natural to hate the author of an injury. There can be no malice but where interests are opposed. The affections of love and hatred, desire and aversion (on which the happiness of persons so much de-

depend) being influenced and governed by opinion, the highest good or happiness must depend on right opinion; and the highest misery derived from wrong. A wise man hateth nobody, but only loves the virtuous. As Englishmen let us serve our country; as men let us treat one another; as brethren let us bear no hatred to any but those, who, of whatever country they happen to be, dare break thro' the sacred bands that unite men together. Vice is the true object of hatred, as vicious men are of pity and contempt.



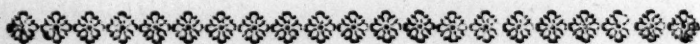
C H A P. LV.

H O P E and F E A R.

HOPE is the apprehension of a future good, with the probability of obtaining it; and fear, the contrary. Hope and fear are the bane of human life; these two inseparable passions look forward, and like the guard and prisoner tread on each others heels; and where one is, the other must be also; for where fear is not, it is no longer hope but certainty, and where hope is not, it is no longer fear but despair. Youth is prone to hope, and old age to fear. Our actual enjoyments are so few and transient, that man would be a very miserable being, were he not endowed with hope, which gives him a taste of those good things, that may possibly come into his possession. We should hope for every thing that is good, (says the old Linus) because there is nothing which may not be hoped for, and nothing but what the Gods are able to give us. No kind of life is so happy as that which is full of hope, especially when the hope is well grounded, and when the object of it is

of an exalted kind, and in its nature proper to convey happiness. A religious life is that which most abounds in a well grounded hope, and such an one as is fixed on objects that are capable of making us intirely happy.

Thucydides says, the nature of mankind is, in what they desire, to abandon themselves to the most inconsiderate hope, but what they do not affect, they can reject with a most self-sufficient reason.



C H A P. LVI.

H U M O U R S.

ME N's humours are like the generality of buildings, which have several fronts, some agreeable; others disagreeable. The humours of the body have a regular course, by which our will is imperceptibly moved and turned, so that they have more share in our actions than we think. There are few things we should covet with much eagerness, if we knew their real value. We never passionately desire the thing, which we only desire from the dictates of reason. Our humours are not so much disturb'd by things of importance as by trifles. 'Tis easier to extinguish the first inclination we have, than to gratify all those that come after it. Before we desire a thing passionately, it ought to be considered what is the happiness of the person that possesses it. It is a very just and common observation upon the natives of this island, that in their different degrees, and in their several professions and employments, they abound as much and perhaps more in good sense, than any people; and yet at the same time there is scarce an Englishman of any life or spirit, that has not some
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odd cast of thought, some original humour that distinguishes him from his neighbour. True humour lies in the thought, and arises from the representation of images in odd and uncommon lights.



C H A P. LVII.

HUNGER and LUST.

NATURE has implanted in us two very strong desires, hunger, for the preservation of the individual, and lust, for the support of the species; according as men behave in these appetites, they are above or below the beasts of the field, which are incited by them without choice or reflection; but rational creatures correct these incentives, and improve them into elegant motives of friendship and society. A satyr, which is half man and half beast, is the emblem of lust; to shew that its followers prostitute the reason of man, to gratify the appetites of a beast. He that gives himself up to lust, will soon find that to be his least fault.



C H A P. LVIII.

HUMAN NATURE.

HE that builds on nature, lays his foundation on a rock, for wherever she designs a production, she always disposes seeds proper for it, which are as absolutely necessary to the formation of
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any moral or intellectual excellence, as they are to the growth of plants. A reader cannot be more rationally entertained, than by comparing the virtues and vices of his own times, with those that prevailed in the times of his forefathers; and drawing a parallel in his mind, between his own private character, and that of another person's, whether of his own age, or of the ages that went before him. The contemplation of mankind, under these changeable colours, is apt to shame us out of any particular vice, or animate us to any particular virtue; to make us pleased or displeased with ourselves in the most proper points, to clear our minds of prejudice and prepossession, and to rectify that narrowness of temper which inclines us to think amiss of those who differ from ourselves. The best spring of generous actions is to think highly of our nature, for whoever has a mean opinion of the dignity of his nature, will act in no higher rank than he has allotted himself in his own estimation: how can he exalt his thoughts to any thing great and noble, who only believes that, after a short turn on the stage of this world, he is to sink into oblivion, and lose his consciousness for ever. There is not a more improving exercise to the human mind, than to be frequently reviewing its own great privileges and endowments; nor a more effectual means to awaken in us an ambition raised above low objects and little pursuits, than to value ourselves as heirs of eternity. Nature is often hid, sometimes overcome, seldom extinguished; the first by education, the second by custom. Mens thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are often governed by habit. Nature is nothing but ænigmatic poesie, a veiled and shady picture, breaking out here and there with an infinite variety of false lights, to puzzle our conjectures. Human nature could never yet arrive

arrive at the duty which human wisdom had itself prescribed. All the operations of nature arrive to a period of maturity, and then decline; but in art there is scarce any period of maturity, for one still exceeds another. There is a malignity in human nature which makes every man dissatisfied with his own station. The creator of the universe has appointed every thing to a certain use and purpose, and determined it to a settled course and sphere of action, from which, if it in the least deviates, it becomes unfit to answer those ends for which it was designed: and most of the absurdities we meet with arise from an affectation of mens excelling in characters, for which nature never designed them. All men have one or more qualities by which they may be serviceable, but, like misers, they lose the advantage of what they have, by aspiring after things out of their reach. Plato says, that human nature is a state of war.



C H A P. LIX.

HYPOCRISY and DECEIT.

HYPOCRISY is a homage, which vice pays to virtue. Whatever convenience may be thought to be in falshood and dissimulation, it is soon over; but the inconvenience of them is perpetual, because it brings a man under an everlasting jealousy and suspicion, so that he is not to be believed when he speaks the truth. Hypocrisy itself does great honour, or rather justice, to religion, and tacitly acknowledges it to be an ornament to human nature. The hypocrite would not be at so much pains to put on the appearance of virtue, if he did not know it

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was the most proper and effectual means to gain the love and esteem of mankind. Truth, like honesty, often neglects appearances; but hypocrisy and imposture are seldom unguarded. The modish hypocrite endeavours to appear more vicious than he really is, the other kind of hypocrite more virtuous; but there is another sort of hypocrite, which does not only deceive the world, but himself also; this conceals his own heart from himself, and makes him believe he is more virtuous than he really is.

He who kills another against his will, sins less than he, who intentionally leads another into error, in disquisitions concerning what is truly honourable, good, just, and lawful.

Young men, from their innocence and goodness, are easy to be deceived by fraudulent persons, because they have not in their own minds any impressions that correspond with the fraud with which they are attacked. Severus was, of all men, the most able to deceive, for he never stuck at an oath when necessary for his purpose. Detested hypocrites never forgive.



C H A P. XL.

I M A G I N A T I O N.

A Warm and bright imagination, when regulated by a solid judgment, and subservient to an honest soul, is a faculty that makes a man the object of esteem and admiration; but when unguided by the check of reason, is productive of innumerable absurdities. Fame, glory, wealth, honour, have, in the prospect, pleasing illusions; but they who
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come to possess any of them, will find they are ingredients towards happiness to be regarded only in the second place. The loss of imaginary possessions makes impressions of real woe. The imagination cannot invent so many several contrarieties, as there are naturally in the heart of every man. A warm imagination, and quick relish of pleasure, joined to a good judgment, makes the gentleman. Strength of passions, and quickness of appetites, generally keep pace with the brightness of the imagination; fine parts enable a man to lay down fine precepts of morality, and the strength of his passions tempt him to break through them. The strongest imaginations are generally in the weakest heads. Men are tormented with the opinions they have of things, and not by the things themselves. It is the sharpness of conceit that gives an edge to pain and pleasure. Every opinion has weight enough to make itself espoused at the expence of life. Fruition and possession principally appertain to the imagination. Suffering itself does less afflict the senses, than the apprehension of suffering. It is certain, when a well corrected, lively imagination, and good-breeding, are added to a sweet disposition, they qualify it to be one of the greatest blessings, as well as pleasures of life. Dr. Cudworth, in his Intellectual System, says, that the soul may sink so far into phantasms, as not to recover the use of her free faculty; and that this enormous strength of imagination does not only beget the belief of mad internal apprehensions, but is able to assure us of the presence of external objects, which are not: and what custom and education do by degrees, distempered fancy may do in a shorter time. Imagination is a power of the soul, chusing at pleasure such images as sense and memory hath drawn upon the mind, and forming them into some new compound not yet existing in nature. The various opinions among the learned, about the same thing,

thing, create fear and diffidence among the ignorant. Diversity of opinion destroys all harmony; different opinions, in subjects concerning the government, are dangerous to the state. Men believe unwillingly that, which they do not like. A man of a polite imagination is let into a great many pleasures, that the vulgar are not capable of receiving. The sight of what is great, uncommon, or beautiful, are pleasures which the imagination receives immediately from sight, and are called primary pleasures. Any thing that is strange, fills the mind with agreeable surprise, gratifies its curiosity, and entertains it with a new idea. Nothing tends so much to the production of these pleasures as architecture; when the imagination is stocked with ideas, it can enlarge, compound, and vary them at will; and these are called its secondary pleasures: these arise from a comparison of the ideas the original gives us, with the ideas we receive from the picture, statue, or description that represents it.



C H A P. LXI.

I M M O R T A L I T Y.

THERE is so much rapture and extacy in our fancied bliss, and something so dismal and shocking in our fancied misery, that the inactivity of the body has given occasion for calling sleep the image of death, but the briskness of the fancy affords us a strong intimation of something within us that can never die.

Among the many arguments that establish the immortality of the soul, (which is the basis of morality,

lity, and the source of all the pleasing hopes and secret joys that can arise in the heart of a reasonable creature) the following are not the least important: First, it is evident, from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this great point: Secondly, from the nature of the soul itself, its immateriality, its passions, and sentiments, particularly from its love of existence, its horror of annihilation, and its hopes of immortality; with that secret satisfaction which it finds in the practice of virtue, and that uneasiness which follows in it upon the commission of vice. There is one argument for the immortality of the soul drawn from its perpetual progress towards perfection, without ever arriving at it. How could any man think that the soul, which is capable of such immense perfections, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection that he can never pass; in a few years he has all the endowments he is capable of; man does not seem born so much to enjoy life, as to deliver it down to others. This world is only a nursery for the next; and the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity. To look upon the soul as going on from strength to strength, from virtue to virtue, from knowledge to knowledge, and still shining forth with a perpetual increase of glory, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. It must be pleasing to God himself to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance. Plato tells us, that every abuse of passion, which the soul contracts

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126 *The* UNIVERSAL MENTOR.

during her residence in the body, remains with her in a separate state; to confirm this, it is observed, that a lewd youth advances into a libidinous old man, and that the passion survives in the mind, when dead in the body; if, say they, the soul is the most subject to these passions at a time, when it has the least infligations from the body, we may well suppose it will retain them, when entirely divested of it.

Immortality believed by Solomon: The righteous hath wages in his death. Prov. xiv. 32.

Mr. Locke observes, our knowledge is accommodated to our use, and sufficient to busy our heads and employ our hands with variety, delight and satisfaction; we shall therefore be inexcusable if we throw away the blessings our hands are filled with, because they are not big enough to grasp every thing, &c. But Mr. Locke blames not the desire itself, for then he must have blamed the Creator of that desire, which is implanted in our natures, for what end, unless it respects another world, I own I know not. Locke's Ess.

The ancient Persians believed that, the pouring water on fire, by which the two elements were set at variance with each other, was a great sin to be expiated by various corporal punishments in the other world after the resurrection. Hyde.

Plato supposes the universal desire of posthumous fame to prove the immortal nature of the soul. Pl. de Leg.

Immortality to a bad man would be an evil. Ib. Believed by the wise heathens. Tac. in Vitel.

The blacks of south Guiney are so full of their opinion of spirits, which they fancy so frequently disturb and scare people among them, that when any one dies, especially if a considerable person, they perplex one another with stories of his appearing seven nights near the dwelling. Barbot. Ch. vey.

Believed

Believed by the people of south Guiney, who think they become Patrons and defenders to their living friends. Ib.

The inhabitants of the Phillippine islands believe that, the souls of their ancestors inhabit certain tall canes or trees, and if they should cut them down they would throw them into a fever.

The Indians, in the Ladrões or Marian islands, keep by them the skulls of their dead ancestors, which they call upon in time of need; a proof, says my author, that they acknowledge the soul's immortality. Gemelli, &c.

The negroes of north Guiney believe, the souls of the deceased transmigrate into serpents; and conclude that, whoever destroys them deserves death himself. Barbot.

The people of Hispaniola know whence they came, and where the dead go; and they believe the dead appear to them on the road, when any of them go alone. The Indians say the dead are shut up in the day, and walk abroad in the night. Father Romain's account of the antiq. of the West Indies.

The Brasilians, who scarce know any thing of religion, have traditions among them that, the souls do not die with the body, but are either transplanted into devils or spirits, or else enjoy a great deal of pleasure in dancing and singing in some pleasant fields that lie beyond the mountains. Nienhoffe's Voy.

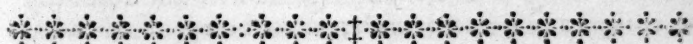
Concerning the resurrection, The Hottentots are of opinion that, those who die near the Cape shall rise again beyond the mountains. Ib.

C H A P. LXII.

I N D O L E N C E.

INDOLENCE is an intermediate state between pleasure and pain. An aversion to labour creates a constant weariness, and makes existence itself a burden. The indolent man makes that being which was rational, merely negative; his life consists only in the mere increase and decay of a body, which, with relation to the rest of the world, might as well have been uninformed, as the habitation of a reasonable mind. Indolence, and too much delicacy, are great enemies to pleasure. Without action, motion, and employment, the body languishes, and is oppressed; the spirits unemployed abroad, help to consume the parts within, and nature, as it were, preys upon herself: in the same manner, the mind wanting its proper and natural exercise, is burthened and diseased; its thoughts and passions being naturally withheld from their due object, turn against itself, and create the highest impatience and ill-humour. It is a melancholy consideration, that a little negligence can spoil us, but great industry is necessary to improve us. The most excellent natures are soon depreciated, but evil tempers are long before they are exalted into good habits. Laziness, as languid as it is, often triumphs over every other passion, as well as love or ambition. A readiness to believe ill, without examination, is the effect of pride and laziness; we are willing to find others guilty, and unwilling to give ourselves the trouble of examining into their crimes. We have more laziness in our minds than in our bodies. Most vices and follies proceed from a man's incapacity of entertaining himself; and we are generally fools in company, because we dare not be wise alone. It is

is natural for the imaginations of men, who lead their lives in too solitary a manner to prey upon themselves, and form from their own conceptions, beings and things, which have no place in nature. It requires greater talents to fill up and become a retired life, than one of business. There are very few who know how to be idle and innocent. To be well employed is the safest guard to innocence.



C H A P. LXIII.

INGRATITUDE and GRATITUDE.

TH E R E are some ungrateful persons, who are less to be blamed for their ingratitude, than their benefactors. 'Tis with gratitude as with trust among tradesmen, it keeps up commerce, and we do not pay because 'tis just to discharge our debts, but to engage people the more easily to lend us another time. To be hasty to return an obligation is one sort of ingratitude. There is more danger in doing some men too much good, than in using them ill. When we magnify the tenderness that our friends have for us, 'tis often not so much out of gratitude, as a desire to give others an opinion of our merit. The gratitude of most men is only a desire of receiving greater favours. We seldom find people ungrateful as long as we are in a condition to oblige them. 'Tis no great misfortune to oblige ungrateful people, but it is an intolerable one to be obliged to a brutal man. We take more pleasure to see the persons we have done good to, than those that have done good to us. Gratitude is the mother of virtue. It is the blackest ingratitude to accept the best of any one's endeavours to please you, and pay it with in-

difference. Trifling gifts receive a value, when they are the offerings of respect, esteem and gratitude. Men are grateful according as they are resentful. He that is grateful would be generous if he had it in his power. The error of the giver oft-times excuses the ingratitude of the receiver, for a favour ill placed is rather a profusion than a benefit. We are apt enough to acknowledge, that such a man has been the making of us.

Osway king of Northumberland was murdered by the conspiracy of two earls, who being asked what moved them to a crime so heinous, answered, that it was because he was so gentle to his enemies, as to forgive them their injuries, as often as they besought him.

Let every man who receives a benefit, repay it in an exact proportion, whoever does this shall be greatly rewarded in both worlds.

He will enjoy the conversation of his friends and acquaintance through life with the greatest satisfaction, who estimates their good offices to him at a higher rate than they themselves set on them, and in the same proportion under-values his own good offices to them.

Anaxilaus king of Rhegium whose justice was equal (says Justin) to the cruelty of the tyrants in those days, reaped no small advantage from his moderation, for at his decease having left his little sons under the tuition of Mycitus his servant, so great was the universal love which the people preserved to his memory, that they chose rather to obey a servant, than to desert the sons of their late king, and the great men of the city forgetting their dignity permitted the exercise of royal power to be in servile hands.

Injuries are never obliterated, but benefits are consumed in the very fruition; for freedom doth not delight even in the same degree as slavery hurts us; no man considers the free power of enjoying
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his own, as a favour—for to this he thinks he has a right, but if he be once deprived of this right, he is sure never to forget the injury.

When Cæsar was upbraided for preferring mean fellows to great honours, he answered, if he had risen to power by such men, he would be grateful to them when in power.

Julius Cæsar had got the better of Bibulus by means of Cæpio, for which he soon afterwards rewarded him by taking away his wife Julia who was Cæsar's daughter, and giving her to Pompey.

When Arbaus was become master of Babylon principally by the means of Belesis, he was by his former benefactor deceived into granting him all the pleasures of Sardanapalus, which he imagined had perished with their professor; this trick being discovered, Belesis was by the principal officers of the army condemned to die: but Arbaus not only reprieved him, but suffered him to enjoy all the treasures he brought off, saying that his former merits were much greater than his later demerits had been; an action, says Diodorus, which was no sooner publicly known, than it procured him universal glory, and love over all the Babylonian provinces.

The man who confers a favour, becomes a firmer friend than he who receives it; for the former thinks only of preserving the benevolence he hath acquired in the mind of his friend, whereas the other sees the obligation with a colder and dimmer eye, considering himself rather as paying a debt than conferring a favour in whatever he doth.

Machiavel says, injuries are to be committed all at once, that the last being the less, the distaste may likewise be less; but benefits should be distilled by drops; that the relish may be the greater.

Men receiving good offices where they expected ill, are endeared by the surprize, and become better affect-

affected to their benefactor, than perhaps they would have been, had he been made prince by their immediate favour.



C H A P. LXIV.

I N T E G R I T Y.

ALL actions of importance ought to have a prospect of public benefit, and the general tendency of our indifferent actions ought to be agreeable to reason, religion, and good-breeding. He, who polishes his understanding, and neglects his manners, or he that chuses rather to be wise than honest, or witty than good natured, is inexcusable; for when modesty ceases to be the ornament of one sex, and integrity that of the other, society is on a wrong basis. How beautiful is the life of a patron, who performs his duty to his inferiors; a worthy merchant, who employs a crowd of artificers; a great lord, who is generous and merciful to the several necessities of his tenants; a courtier, who uses his credit and power for the welfare of his honest friends; these have, in their several stations, a quick relish of the exquisite pleasure of doing good. The life of a man who acts with a steady integrity, without valuing the interpretation of his actions, has but one uniform regular path to move in; for when the mind is satisfied with itself, the vicissitudes and distinctions of life are the mere scenes of a drama. An honest man's conversation is pleasant, for he speaks without any intention to deceive, and hears without any design to betray. Moral good and evil, is only the conformity or disagreement of our voluntary

tary actions to some law, whereby good and evil is drawn on us from the will and power of the law-maker; which good and evil, pleasure and pain, attending our observance or breach of the law-maker, is that we call reward and punishment. Plato says, that it is the highest degree of injustice not to be just, and yet to seem so; but the top of wisdom to philosophise, yet not to appear to do it; and in mirth to do the same with those that are serious, and seem in earnest. The first steps towards ill are very carefully to be avoided, for men insensibly go on when they are once entered, and do not keep up a lively abhorrence of the least unworthiness. The first steps in the breach of a man's integrity are much more important than men are aware of; the man who scruples not breaking his word in little things, would not suffer in his conscience so great pain for failures of consequence, as he who thinks every little offence against truth and justice a disparagement.

Plato says, if a man was possessed of Gyges's ring, and by that means had the power of safety from stealing the goods of others, there are few men so composed of adamant as to abstain.

A discourse from an old gentleman to two young members, of promising parts, of the assembly at Jamaica; spoke October the 5th, 1745.

Gentlemen,

I desire, for the honour of you both, and the interest of this island, I may be heard a few moments with patience and attention.

No man should undertake to serve in the assembly who does not think himself under an indispensable obligation to give his constant attendance; it is a public concern, and the trust is sacred. As for those, who may at any time absent themselves, upon the hopes of obliging, or fear of disobliging any person,

son, they observe a dishonourable neutrality ; having neither the courage to oppose what they judge to be wrong, nor the honesty to stand by what they think is right ; they are soldiers who hide themselves in the day of battle. You are young men ; you are our expectation and our hope : I have been deceived in my cotemporaries ; let us not upbraid our sons ; suffer not yourselves to be regimented, maintain your birthright ; preserve your freedom as the pledge of your integrity. read, hear, debate, and then determine.

Enter the house as the temple of liberty ; when you rise up to speak, affect not to shew your rhetoric, neither condescend to be witty ; a jest is profane in a senate.

Let your speech be grave and pertinent, and your expressions manly, rather than delicate : above all things avoid bitterness of language, and terms of reproach ; you meet not to revile, but to reason ; you meet as friends and countrymen, fellow-citizens and fellow-labourers, for your own and the commonwealth. The best man may err in his judgment, and even a disingenuous speaker is most effectually refuted without passion. Be not ashamed to be convinced by an adversary. Adhere to truth. Remember your parishes do not send you to the house to give an opportunity to make your own fortunes, but to take care of theirs ; beware therefore how you bestow your voice, it is the voice of your country.

Lastly, remember you are called together by royal proclamation, to sit for the dispatch of divers weighty and important affairs. Let your deliberations be void of animosities, clear of all interests but that of the community, and free from all passions but the love of your country. If there be not wisdom in the multitude of counsellors, the confusion will be great in proportion to their number.

C H A P.

C H A P. LXV.

I N T E R E S T.

INTEREST speaks all languages, and acts all parts, even that of the disinterested person: interest which blinds some people, enlightens others. A man of sense ought to assign to his several interests their proper place, and to pursue them in their order; but being too greedy after things less important, we miss the more considerable. Interest sets at work all sorts of vices and virtues. When two peoples interest seem to interfere, it is for both their advantages to assist one another. The mind of man abounds with evasions to reconcile duty to his interest, when they oppose each other. All social love, friendship, gratitude, or whatever else is of this generous kind, does by its nature take place of the self interesting passion. To yield, or consent to any thing which is ill or immoral, is a breach of interest, and tends to the greatest ills; but every thing which is an improvement of virtue, or an establishment of right affection and integrity, is an advancement of interest, and tends to the greatest and most solid happiness and enjoyment. Thus God has made it to be the private interest of every creature to work toward the general good. The partial judgments we make of ourselves and interests, arise from self-love, the strongest spring in the human oeconomy. It was advised by Gratian, that he who would recommend himself at court, should associate with the fortunate, and avoid the unfortunate. It is natural to think that our friends have more interest than we have, and to expect more from them than we deserve.

C H A P. LXVI.

JILT and COQUET.

A Jilt is that sort of woman whose heart is bent on admiring herself, and giving false hopes to her lovers. A coquet is not contented with being amiable herself, but delights to be the torment of others. Coquetry is the natural humour of the sex, tho' all do not practise it, because some are awed by fear, and others restrained by reason. Women often fancy themselves in love, when there is nothing in the case, but amusement of an amour, and the commotions of mind that an intrigue give them, the natural inclination they have for the pleasure of being beloved, and pain of refusing, persuade them what they feel is passion, when it is nothing but coquetry. Coquetry is destroyed by true love. As a rake among men is one who lives in a constant abuse of his reason, so a coquet among women is one who lives in a continual misapplication of her beauty.



C H A P. LVII.

JEALOUSY.

JEALOUSY is that pain, which a man feels from the apprehension that he is not equally beloved by the person whom he entirely loves, or that some other person has a greater share of her affections than himself. Because our inward passions and inclinations can never make themselves visible, it is impossible for a jealous man to be thoroughly cured

cured of his suspicions. His enquiries are most successful when he discovers nothing. His pleasure arises from his disappointments, and his life is spent in pursuit of a secret, that destroys his happiness, if he chance to find it. An ardent love is always a strong ingredient in this passion, for the same charms, which makes a woman lovely in the eyes of her lover, makes him imagine that she appears equally so to all beholders. The jealous man wishes himself a deity to the person he loves; he would be the pleasure of her senses, the employment of her thoughts, and the sole object of her admiration, and cannot be satisfied but with an equal return of love. Jealousy is generally found in these three sorts of men, first, in those, who are conscious of any weakness or infirmity, as old age, &c. secondly, the cunning or distrustful man; thirdly, the lewd and vicious man, who, because he has always conversed with the worst part of the sex, unjustly thinks them all alike. A jealous man is so desirous of engrossing all the love of the person he loves, that he is grieved at the want of any charm, which he thinks has power to raise it. Not to dislike that in another, which he is guilty of, and to admire that only, in which he excels, is a good rule to be happy with a jealous husband. Jealousy has more self-love in it, than love; it is fed by doubts, and either becomes madness, or ceases, as soon as doubt is turned into certainty. There is a certain sort of love, whose excess prevents jealousy. Jealousy is always born with love, but never dies with it. Jealousy is the greatest of all evils, yet is the least pitied by the persons that occasion it. Great favours from princes are often snatched away, whilst little ones below envy are longer enjoyed.

C H A P. LXVIII.

JUSTICE and VIRTUE.

HE, who makes any thing his chiefest good, in which justice and virtue bear no part, and sets up an interest against honesty, can never do the offices of friendship, justice, and liberality. The love of justice in most men is nothing but a fear of suffering by injustice. The essential and intrinsic principle, which constitutes a moral action, is the end designed, and this only distinguishes a good action from a bad one. Nothing can be morally good or evil, in which the will has no share. Virtues are lost in interest, as rivers are lost in the sea. Vices are mixed to compound virtues, as poisons are to compound medicines; prudence mixes and tempers them, and makes use of them successfully against the maladies of life. The health of the soul is no more to be depended on, than that of the body, and tho' we appear secure from passions, we are not less in danger of being hurried away with them, than we are of falling sick, when we are in health. Virtue would not go so far, did not vanity accompany her. The love of glory, the fear of shame, the desire of making a fortune, and making life easy, and agreeable, and a malicious humour of pulling down others, are the causes of most virtue. No man deserves to be commended for his virtue, who has not spirit to be wicked. Some bad men would be less dangerous, if they had no virtue. When our virtue declines, our taste declines too. We should often be ashamed of our brightest actions, if the world could see upon what motives they were performed. Vice is not so opposite to virtue as weakness: wisdom is to the soul, what health is to the body. There are some, who have no pretence to virtue themselves but from a severity

to the vicious. The virtue of a wife, like the merit of a poet, is seldom justly valued till she is dead. It is indeed no small pitch of virtue, under the temptation of impunity, not to transgress the rules of justice and honour. He that has not a regard to strict justice in the commerce of life, can be capable of no good action in any other kind. To be only innocent, is not to be virtuous. The hope of honour, and fear of punishment, are the first elements of virtue. The ignorance of vice is more profitable than the knowledge of virtue. There is nothing very terrible, or to be greatly apprehended in the most profound ignorance of all things; such ignorance is indeed far from being the greatest evil: great experience and great learning, under the influence of a bad conductor are much more detrimental and noxious. Plato says, whoever honours justice really in his heart, and not outwardly only in his profession, and detects injustice with equal warmth, is easily distinguished by those, whom he hath it in his power to injure.



C H A P. LXIX.

LAUGHTER.

EVERY man ought to abstain from immoderate laughter, and from immoderate tears; and, concealing as well as he can the overflowings either of joy or grief, to compose himself with decency, whether his demon hath been favourable, or unfavourable. He should support himself, in all cases, with the hopes that God will one day bestow those blessings on him, which he hath allotted to good men; and if any evil falls on him, that God will lessen it,

or change it into good: if, on the contrary, any good hath befallen him, he is to hope for a continuance of its enjoyments. *Pl. de Leg.*

Profuse laughter is highly indecent in men of any character; he blames Homer for introducing the gods in a violent fit of laughter at the awkwardness of Vulcan. *Pl. de Rep.*

Laughter may arise from admiration; such is the smile of Menelaus at the wisdom of Telemachus.

One Gregory objected to Julian his immoderate laughter. *Speed's Chron.*

Philip, the son of Julius Phillippus the emperor, was a man of so observable a composedness, that he was never known to laugh in all his life. *Ib.*

Hobbs, in his discourse of human nature, says, that laughter is a sudden glory, arising from a sudden conception of some eminence in ourselves, by a comparison with the infirmities of another; or in other words, this elation, or pride of heart, arises from his comparing himself with an object below him, whether he be a natural or artificial fool. When a man laughs excessively, instead of saying he is merry, you should say he is proud. Man is the merriest species in the world; all above and below him are serious. Laughter unbraces the mind, slackens and unlooses the faculties of the soul, and, like the breaking out of the sun, dispells the clouds from the mind.

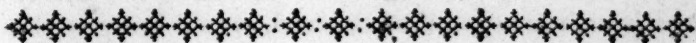


CHAP. LXX.

LOWNGING.

A Lownger is one seized with a general inability, indolence and weariness, and a certain impatience of the place he is in; with a heaviness of removing

removing to another: he seems rather to suffer time to pass, than to spend it, and rather breaths than live. His maxims are these; first, as time destroys all things, to murder it without mercy; secondly, business and books were made for knaves and block-heads; thirdly, the devil is at home. Nothing is so great an inlet to misery and vice, as not to know how to spend our vacant hours; an idle life makes a man a prey to the woes of imagination, which never fail to grow up in unactive and unexercised minds. Those, who have no pleasure above sensual, can hardly be idle and innocent. Their diversions are all at the expence of some virtue, and when they step out of business they fall into vice; but he, who has the muses for his companions, can never be idle enough to be uneasy. A man should enlarge the sphere of his innocent pleasures, that he may retire into them with safety, and find such satisfaction as a wise man need not blush at.



C H A P. LXXI.

L A W S.

LAWS should be frequently inspected by the magistrate, and by him altered from time to time, according to convenience. Pl. de Leg.

If a child be convicted of striking a parent, let him be banished; if he return, be put to death. Ib.

Laws are more or less perfect, in proportion as their precepts are more or less clear; and their sanctions of rewards and punishments are more or less adequate. Stanhope ap. Boyle's Lect.

142. *The UNIVERSAL MENTOR.*

The necessity, which human law-givers find themselves under, of every day repealing and amending, arises, partly, from the weakness and ignorance of the wisest of men; who, not understanding exactly the tempers of all their subjects, cannot know certainly what effects their laws will have till after they have seen them for some time experienced; and, partly, from the unexpected difficulty that is sometimes met with in the execution of a law, which may make it necessary, afterwards, to enforce it with a great penalty, or to take some farther care than was at first thought necessary; to see it executed. Blackall.

As the world grows older in years, it likewise improves in wickedness, which cannot be restrained and suppressed by an old law, before several instances of those wickednesses that are now practised were either known or thought of. Blackall 1 serm. ap. Boyle's Lect.

The difficulty, says Plato, doth not so much lie in the inventing good laws, or in seeing the utility which such laws, well established, would bring to the community, as in procuring their establishment; for to attend to no other consideration than the public good, and to impose laws, which however they may tend to the final preservation of the people, are yet expressly repugnant to their strongest passions, seems to be the work only of some god; or if it should be attempted by a man, he must be one, who makes a very bold use of the liberty of speech. To obtain any chance of success in this daring attempt, Plato advises such a legislator, first, to place his principal care in watching over the institution of youth, and in assiduously preventing the early corruption of their morals, by habits of idleness, luxury, and effeminacy; for how can it be conceived, that minds so corrupted will abstain from those inordinate desires which lead directly to destruction, or will ever suffer that

that reason, which commands us to abstain from them, to obtain the force of a law.

A second method, which he hints of preserving the manners of the people, is by keeping as much as possible from them the means of corruption. Thus a law, says he, against the acquisition of too great a redundancy of wealth, will prove of no small advantage to the cultivation of temperance.

Thirdly, he advises that our laws be strictly conformable to the true principles of nature, by which conformity the Cretan and Lacedemonian law-givers were enabled in many instances to oppose the corrupt and unnatural inclinations of the people.

Fourthly, that every institution be to promote virtue; by which persuasion, those ingenite moral principles, which lie concealed in almost every mind, however obscured by contrary habits, will be roused in favour of such a law. *Pla. de Leg.*

The customs and institutions of a people, which he calls their unwritten laws, coinciding with the positive laws of a state, give a great strength and sanction to the last. *Ib.*

Do you think, says the Athenian in Plato, there ever was such a blockhead of a legislator, as not to know that however good the laws were, which he established, process of time would discover many omissions to be supplied by his successor. *Ib.*—These changes however are never to be made without great necessity, solemnity, and the universal consent of the people. *Ib.*

New laws are never received without difficulty. Those alone sit easy on us, which we have tasted in our youth, in which we have been brought up, and to which we are habituated. *Ib.*

It is an advice given by many to a legislator, to institute such laws as the people may willingly receive, in like manner as if we were to advise a physician to
pre-

prescribe such potions as would be most agreeable to the palate of his patients. *Pl. de Leg.*

It is a good answer, says Plato, to a stranger who expresses any astonishment at the laws or customs of your country; be not surprised my worthy guest, such is the law with us; possibly in your country it may be otherwise.

Sumptuary laws are absolutely necessary in every state. *Ib.*

Men ought to be rewarded for their obedience, and punished for their disobedience to the laws.

Plato describing the transition from a democracy to an oligarchy, says, the rich adapt the laws to the protection of their luxury, while both they themselves and their wives are above the reach of those laws. And while they emulate each other in these practices, the multitude soon follow their example. Hence all being bent solely on acquiring wealth, virtue sinks in its value in the same proportion. Indeed those two are placed as it were in two opposite scales, of which as the one rises, the other falls; for in whatever state wealth and its possessors are held in high honour, virtue and her votaries are held in equal disesteem. Hence the former is pursued with the utmost industry, whilst the latter is neglected and abandoned. *Pl. de Rep.*

There are some political distempers, says Plato, which are rather to be cured by a course of diet, than of medicine. *Ib.* This political diet I take to be manners.

We do not give laws, says Plato, which are impossible to be executed, and which rather may be likened to a wish than to a law. *Ib.*

The origin of laws was from the nature of man to do injustice. *Pl. Rep.*

Titus made a decree that no man should be tried for the same fact by several laws. *Suet. Tit.*

Cali-

Caligula published a table of his laws of taxes, but in such small characters, and fixed them up in such a place, that no one could read them. Suet. Cal.

Cæsar forbid the use of sedans. Suet Cæs.

Tac. says, stubborn customs are difficult to be eradicated by laws, and therefore dangerous to attack them—but to be easily removed by the example of the prince.

The Ægyptians thought that the pleadings of advocates involved all causes in obscurity, &c. Diod. Sic. Thucyd.

Those cities are the safest, whose laws and customs (though of the worst kind) remain stable and fixed. Thucyd.

Amasis established a law in Ægypt that every Ægyptian should annually declare before the governor of the province by what means he maintained himself. The neglect of this was punished with death. This law Solon introduced into Athens, where it is inviolably preserved as a most equitable constitution. Herod.

Julia told her son in law Caracalla, when he scrupled the lawfulness of marrying his father's widow, that all things were lawful to those who made laws, and were themselves subject to none. Speed's Chron.

Charondas, lawgiver to Thurium, made a law that no one should on pain of death come armed into the court, which accidentally doing, lest the law should be infringed, he run himself through with his sword. Diocles of Syracuse did afterwards the same thing on the same occasion. Diod. Sic.

Among the Ægyptians the plaintiff exhibited his complaint in writing, setting forth wherein he was injured—to which the defendant, having had a copy thereof, answered in the like manner in writing; then the plaintiff replied, and the defendant rejoined. After which the judges having considered of their
vir.

verdict, the president turned the effigies of truth towards the person, who was thought to have the better cause. They thought the harangues of lawyers served rather to cloud and darken the truth than to clear it up. 1b.

Plato says, let the legislator perform his office with how great skill soever, yet if the execution of the very best of laws is not committed to worthy magistrates, the laws do not only become useless, and the legislator ridiculous, but are in truth the cause of very great mischiefs to the society.

Those, whom I before called magistrates, I now call ministers of the laws; not for the sake of coining words; but in this I take to consist chiefly the safety of the community, as its destruction will be the consequence of the reverse: for whenever the law ceases to govern, and is deprived of its authority, I see the destruction of that state near at hand: on the contrary where the law presides and the magistrate obeys, there is safety and every happiness which the God's have indulged to any people. 1b.

For magistrates not to be circumscribed by law, but to govern by their own will, is dangerous. Arist. Pol.

The change of laws or magistrates is so pernicious that it is better to bear some faults both in the one and in the other, than to accustom the people to such change. 1b.

What, says Aristotle, should induce men to undertake the magistracy, if they are not distinguished by privileges and immunities from the vulgar? 1b.

C H A P. LXXII.

LIBERTY.

IF the democracy consisted only of the better sort, it would not be so intolerable ; but now pride and violence have taken possession of all alike (occasioned by our musical institution) hence follows licentious artifice, by them called liberty. The opinion of their sufficiencies begets fearlessness. Hence comes impudence ; for that confidence, which fears not the opinion of their superiors, is the last degree of that vice, and the effect of an intolerable licentiousness ; which soon produces disobedience to the magistrate, to parents, and to the laws themselves ; till they arrive at a contempt of oaths and faith, and of the Gods, and rival the Titans themselves in their rebellion against heaven. Pl. de Leg.

Plato, having described the wretched state of a tyrant, concludes thus—The people flying from the smoke of subjection, which well agrees with a state of freedom, fall into the fire of slavery, and fly from an excessive and intemperate use of liberty into the most severe and bitter slavery. Pl. de Leg.

Liberty is at the highest pitch in that state where the slave and his master are equally free ; he hints the same of men and women. In such a state the minds of men are so tender that they disdain the least degree of subjection.. The laws written and unwritten are alike trampled on, for the people will bear no master ; and this, says he, is that fair and flourishing state from whence all tyranny naturally arises ; for as democracy is the disease, which destroys an oligarchy, so is tyranny, which is in a superlative degree nourished by licentiousness, yet more certain to destroy the democracy ; for all extremes run into their reverse, the truth of which is apparent from
the

the seasons of the year, from vegetables, and from the bodies of animals. The same truth is more apparent in governments. In fact, the excess of liberty, whether in an individual, or in a community, hath a direct tendency to a tyranny, which never springs out of any other form of government, but that of a democracy, and the more exorbitant the liberty was, the more abject will be the slavery. Ib.

In every free city licentiousness will be apt to prevail, and every man will claim the liberty of doing what he pleases. In such a city as every man pursues what he likes, men of every various kind will be produced, and it will consequently abound with manners as various as the colours, which are to be seen on certain garments.

In such a free city it is common to see men under a sentence of death or banishment, nevertheless staying in the city, and conversant in public; nay, how often do persons under such sentences, strut through the streets like heroes, whilst no man will see them, or trouble themselves in the matter. Now such remissness is so far from having any thing generous in it, that it proceeds from a contempt of virtue and all those qualities, which compose a truly great man. Such magistrates on the contrary apply themselves only to the acquiring popularity, and care not by what means they rise to greatness and power. Ib.

Liberty is inconsistent with riches. Tac. de M. G.

Rapin speaking of the method of raising taxes, without the consent of the states, used by king John, reproves the historian for exclaiming so bitterly against him on that account, as if, says he, in those days, England enjoyed the same liberty as at present. Rap.

Herodotus having remarked the flourishing state of the Athenians after the extirpation of the tyrants, proceeds thus: they are not the only example of this kind, for all places abound in instances of the prosperity

perity, that attends an equal distribution of power. Under their tyranny indeed the Athenians were not inferior in war to any of their neighbours ; but they had no sooner freed themselves from that servitude than they far surpassed all the rest, and became the principal nation of Greece. This manifestly shews that as long as they were oppressed, they acted remissly, and would not exert their courage to the utmost, because they knew their victories could only redound to the advantage of their masters, whereas after they had recovered their liberty, every man contended who should do best, because they fought for themselves. Herodot.

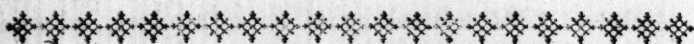
The reason why the Persian affairs have declined, is their entire destruction of the liberty of the people, and their carrying despotic power to so enormous a height. By this means they have totally extirpated all love for the public ; and this being once removed, the councils of their governors no longer attend to the good of the people, but to the establishment of their own power. Pl. de Leg.

To a man, who pervades the inside and truth of things, and is not, like a child, struck with outside pomp, a tyrant must appear the most miserable of all human beings. Pl. de Rep.

Tyranny, says Thrasimachus, is not to steal, or rob, by piecemeal, things sacred or prophane, the property of private men, or what belongs to the public ; but to take all at once. If a man be discovered in a particular theft, or robbery, he is punished, and becomes infamous. Sacrilege, robbery, burglary, fraud or theft, are severally stigmatized with the name of injustice ; but where men rob their fellow-citizens not only of their property, but their liberty, instead of incurring any of these opprobrious names, they are called fortunate and happy, not only by their own citizens, but by all, who know the extent of their guilt. Those, therefore, who censure

injustice, do it more from their fear of punishment, than from any sense of its being criminal. *Ib.*

The most atrocious acts of injustice are committed not out of necessity, but with a desire of redundancy; for no men are driven by cold and hunger, to be tyrants: and therefore greater honours are decreed to those who kill a tyrant, than to those who kill a thief. *Arist. Pol.*



C H A P. LXXIII.

L I F E.

L I F E is compared, by St. James, to a vapour, that appeareth for a little time, and then vanisheth away.

Human affairs are not worth a very serious regard; and a little lower man was made as a plaything for the gods, &c. *Pl. de Leg.*

Thucydides, after the description of the plague of Athens, says, that no man was ready to undergo any labour in the way of honesty, lest he should die before he attained the reward proposed. *Thucyd.*

Pliny, admiring the old age of *Spurinna*, then in his 78th year, says, he is determined to live in the same manner, when he arrives at the same age.

Is there any thing in nature so short and limited as human life, even in its most extended period? Does it not seem to you, my friend, but yesterday that *Nero* was upon the throne? and yet not one of all those who were consuls in his reign now remains! But why should I wonder at an event so common? *Lucius Piso* used to say, he did not see one person in the senate, who sat in that house when he was consul. *Ib. Ep.*

When

When Xerxes wept at the sight of his fleet and army, which he reviewed on the shore of the Hellespont, and the adjacent coast, Artabanus expressing his wonder, the king spoke thus to him; when I considered the shortness of human life, I could not restrain the effects of my compassion, for of all these numbers of men, not one shall survive a hundred years. But replied Artabanus, are we not exposed, during our lives, to other things much more to be lamented? Is any man so happy, either among those, or other men, who even in this short course of life, would not often rather chuse to die than to live? The frequent calamities and diseases incident to all, so disturb the best of our days, that life, though really short, seems of a tedious length; and death remains the only desirable refuge of unhappy mortals: but the gods, from a motive of envy, have infused a certain sweetness into life, in order to delude mankind. Herod. Pol.

When Darius had appointed Xerxes his successor, and was fully determined to pursue both his intended enterprizes against Greece and Ægypt, he died, and had not the satisfaction of executing his designs against either. Her. Polym.

Among the Thracians, when a child is born, his relations sit round him lamenting the state into which he is entered, and the many evils he is to suffer in the course of his life; on which occasion they enumerate all the mischiefs incident to mankind.—They interr the dead with equal rejoicings, and declamations on the miseries he hath exchanged for a state of felicity. Ib.

One of the kings of Ægypt being acquainted by the oracle that he should die in six years, ordered a great number of lamps to be made and lighted every night, that he might revel the whole time in pleasure; by which artifice he intended to convict the oracle of falshood, and to live twelve years, instead

of six. He likewise complained that his father and uncle, who had shut up the temples, despised the gods, and destroyed a vast number of men, lived long; and that he, notwithstanding his piety, must die soon. Herod. Enter.

Burnet, in his Theory of the Earth, speaks thus of life; what is life but a circulation of little mean actions? we lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary; and then we lie down again, and the circle returns. We spend the day in trifles, and when night comes on we throw ourselves in the bed of folly, among dreams, broken thoughts, and wild imaginations. Are not the capacities of man higher than these? and ought not his ambition and expectations to be greater? Let us be adventurers for another world? It is at least a fair and noble chance; and there is nothing in this worth our thoughts, or our passions. If we should be disappointed, we are still no worse than the rest of our fellow-mortals; and if we succeed in our expectations, we are eternally happy. Oh! how glorious is the old age of that great man, who has spent his time in such contemplations as has made his being what only it should be, an education for heaven. The consciousness of fame, the contemplation of another life, the respect and commerce of honest men, are pleasures for which our capacities are enlarged by years. To be saluted with respect, attended with cheerfulness, and consulted with deference, are the pleasures which never fail to accompany a virtuous old age. Youth is the fever of life, and its pleasures are like the dreams and ramblings of a man in that distemper. How sweet, and how pleasant is the memory of a well-spent youth! The latter half of our lives is spent in getting rid of those prejudices, which we have contracted in the former part of it. As man is the only creature born crying, so he lives complaining, and
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dies disappointed. Human life, at the best, is like a froward child, that must be played with and humoured a little to keep it quiet, till it falls asleep, and then the care is over. We arrive altogether raw at the several stages of life, and often find at our arrival at them, that time itself has not been able to teach us experience. Epictetus says of life, that we are all acting a play, and it is no distinction in itself to be high or low, but to become the parts we are to perform. Plato says, that a man is placed in his station of life, as a soldier on his post, from whence he must not move, unless called off by his commander. There are some occasions in life, wherein regard to a man's self is the most pitiful and contemptible of all passions; viz. when one's country calls one, &c. The general purposes of men, in the conduct of their lives, consist in gaining either the love or esteem of those with whom they converse. The first years of a man's life should be properly and carefully employed, since they lay the foundation of the merit and happiness of the rest. There are but two seasons of life, in which truth distinguishes itself for our advantage; in youth for our instruction, and in our advanced years to comfort us. In the age that passions reign, truth generally quits us for the time. That way of life, wherein all men are rivals, demands great circumspection to avoid controversies arising from different interests. There are three sorts of lives, the active, the contemplative, and the fruitive. Our lives are spent in erring and correcting, losing and recovering, hoping and fearing, rejoicing and grieving. Life is a fatal debt, which our fathers have contracted, and we are bound to pay. Life is an unequal, irregular, and multiform motion. A life, without the rules of morality, is but a series of transitory pleasures; but a virtuous life, is a series of reasonable and uniform enjoyments. Shortness of life is the common complaint of fools

and philosophers, but it is with our lives, as with our estates, a good husband makes a little go a great way. There is nothing, that the generality of people are so lavish of as their time; and there is nothing that a man can be honestly covetous of but that; Plutarch compares human life to a game of chess, a man, says he, may desire to have the highest cast; but he ought to make the best of the worst. There is no such thing in life as a person intirely good or bad; virtue and vice are blended and mixed together in a greater or less proportion in every one; and if you would search for some particular good quality, or most eminent degree of perfection, you will often find it in a mind where it is darkened and eclipsed by a hundred other irregular passions; for men are apt to be very inconsistent with themselves.



C H A P. LXXIV.

L O V E.

FRRIENDSHIP, tenderness, and constancy in a lover, dressed in a simplicity of expression, recommend themselves by a more native elegance than passionate raptures, extravagant encomiums, and slavish adoration.

Vain women use their lovers, as jugglers do cards, only to play tricks with them.

It is impossible to love and be wise. If love be not rewarded with love, it meets with an inward contempt; for a lover does not appear more ridiculous to any one than to his mistress, if his love be not received. There are two kinds of love, viz: love of approbation or esteem; and the love of benevo-

nevolence and good will ; the first is due to our friends, the latter to all mankind. Cupid, the better to torment mortals, seldom makes them in love with those by whom they are beloved. True love, in the tender and generous breast, by the assistance of friendship, terminates in virtue and constancy. Love is a desire of contracting friendship by the beauty of the object. Love is nothing else but the thirst of enjoying the subject desired. Love is the appetite of generation by the mediation of beauty. It is easier for a man, that is not in love, to persuade a woman that he has a passion for her, than for him who really has a violent passion for her ; for the griefs, tears, resentments and impatiences, that rage in a true lover's breast, expose him to his mistress, and make him ridiculous, where he would appear to be amiable. The eyes of a beauty are compared to those of a basilisk. Cowley, says, that beautiful women are like a porcupine, and dart their arrows from every part. True love is immortal ; love levels the prince with the chambermaid. Love refines the behaviour of men, but makes women ridiculous. 'There are more calamities in the world arising from love, than hatred. Love is the daughter of idleness, but the mother of disquietude. Love is accompanied with good will in the young, interest in the middle aged, and a passion too gross to name in the old. Sir Francis Bacon, says, that the grave men are most constant, gay men are most amorous, but serious men most loving. The endeavours to revive a decaying passion generally extinguish the remainder of it. A woman, who from being a flattern becomes over neat, or from being over neat becomes a flattern, is most certainly in love. A disappointment in love is more hard to get over than any other, the passion itself so softens and subdues the heart, that it disables it from struggling or bearing up against the woes that befall it. The mind meets with other
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misfortunes in her full strength, she stands collected within herself, and sustains the shock with all the force that is natural to her; but a heart in love has its foundations sapped, and immediately sinks under the weight of accidents that are disagreeable to its favourite passion. Love in the soul is a lust of power, in the spirits, and in the body, sympathy, or a desire of enjoyment. There is no disguise, which can long conceal love where it is, or feign it, where it is not. There are few but are ashamed, that they ever loved one another, when they love one another no longer. There is no more than one sort of love, but there are a thousand different copies of it. Love, like fire, cannot subsist without a continual motion. It is with true love as with apparitions, a thing every body talks of, but few have seen. The pleasure of love is loving, and a man is more happy in the passion he feels, than in that he gives. There is no passion, in which self love reigns so powerfully as in love; and we are always readier to sacrifice the ease of those we love, than to part with our own. It is almost always the fault of the man that is in love, not to be sensible when he ceases to be loved. Love, as agreeable as it is, pleases more by the ways it takes to shew itself, than by any thing in itself. As love increases, prudence decreases. There is a kind of sympathy in souls, which make them fit for each other: a generous constant passion in an agreeable lover, where there is not too great a disparity in other circumstances, is the greatest happiness that can befall the object beloved. The emblem of love is a blind boy shooting arrows without direction or design, to shew that the object beloved is insensible of the wound she makes. It is the nature of love to create an imitation of the object beloved in the lover. The craft of love in man is an act of invention, but women have it by instinct. Love is a compound of opposite beings, a soft torment and bitter sweet, a
pleasing

pleasing pain, and an agreeable distress. Strike love out of the soul, and then life will become insipid; there is no passion, which produces such contrary effects as this, and the great skill is to heighten the satisfactions, and deaden the torments of it. On the topic of love, men are more obliged to nature for their eloquence, than the school. In cases of love it is not he that acts best that is most lovely, but he that is most lovely acts best. The proudest or vainest man cannot think more absurdly well of himself, than the lover does of his mistress.

Plato says vicious love is that of the body not of the mind.

Poetry is the inseparable property of every man in love, and as men of wit write verses on those occasions, the rest of the world repeat the verses of others. Men in love generally attempt the removing of their passion by methods, which serve only to imprint it deeper. Love is the leading affection of all passions, the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the universe. Love is such an affection, as cannot so properly be said to be in the soul, as the soul to be in that. It is the whole man wrapt up into one desire, all the powers, vigour and faculties of the soul abridged into one inclination, and it is of that active and restless nature, that it must of necessity exert itself; and like the fire to which it has been so often compared, it is not a free agent to chuse whether it will heat or not, but it streams forth by natural results, and unavoidable emanations, so that it will fasten on an inferior unsuitable object rather than none at all. The soul may sooner leave off to subsist, than to love, and like the vine it withers and dies if it has nothing to embrace. The reason why lovers and their mistresses are never tired with conversing together is, because their discourse is always of themselves. It is more difficult for a
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man to be faithful to his mistress when he receives favours from her, than when he is scurvily used by her. A man of sense may love like a madman, but never like a fool. There are some women that desire lovers, not so much for the regard they have for them, as the desire of being thought worthy to be loved. If a man fancies he loves his mistress for her own sake, he is mightily mistaken. We are sometimes less unhappy, in being deceived in the person we love, than in being undeceived. Lovers see not the failings of their mistresses, till the enchantment is at an end. Old people and coquets should never talk of love as a thing that concerned them.

Love is that affection which unites two lovers together, as likewise husband and wife, parent and children: friendship is that affection which arises from our own choice, and takes not its original from the attraction of either sex, nor is dependent on blood: no pleasures are comparable to those that affect the heart; and there are none that affect it so delightfully as loving, and being beloved. None can partake of the most valuable pleasures of love, but in proportion as they love, with purity and delicacy, an object worthy of their affection. It is never by excels we can trespass in friendship, but by a mistaken affection: the first rule in friendship is, not to love without examination: a second, no less important, is, never to chuse our friends but among men. To love rashly, is to expose ourselves to a sudden rupture. It is rare to see a person distrustful, that has an honest heart; and still more rare, for those that are not distrustful, not to be deceived. Friendship is a spiritual marriage, which establishes betwixt two souls a general commerce and unlimited correspondence. Kind offices are, to friends, the same as mutual caresses to lovers; they are not the original motives of love, but reasons by which it encreases, like the wind, which does not engender flame, but

but renders it more vehement. Good manners is a conduct, regulated by the knowledge and love of virtue; I say the knowledge and love, for through want of knowing virtue, we imbibe the manners of the people; and for want of loving it, it is our misfortune to acquire the manners of the great, that is none at all. Example is a dangerous rule, if plainly followed; for it is with example as with counsels, in order to improve by them, we ought to have knowledge enough to fix their right value. Virtue is a constant fidelity, in discharging the duties dictated by reason; and reason is a portion of the divine wisdom with which the Creator has ordained our souls, in order to instruct us in our duties: and these duties are prescribed by the immutable will of God, to which we are, by right reason, advised to conform; and in this conformity virtue consists. The characters of virtue are imprinted on the bottom of our souls. Our ignorance of virtue, and depravity of manners, are owing to the violence of our passions; the human heart is an ocean, subject to a constant flux and reflux of passions; there is no such thing as disinterested love;—whosoever first proposed it possible for us to love a person, merely for that person's sake, understood very little of the nature of affection: love rises only from the relation subsisting between two objects, one of which contributes to the other's happiness. Those perfections of good, from whence nothing results to our advantage, may raise indeed our admiration, and fill us with respect, but can no way inspire us with love. No man is very good, or very bad, all at once: a great villany is seldom or never the first he has committed. Fortitude is that nobleness of sentiments which elevates the soul above vulgar fears, and make it defy, when occasion requires, danger, pain, and adversity. To bear an evil, one cannot avoid, is patience; to expose oneself voluntarily to danger, for the sake of the
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good that may come of it, is courage. Adversity frightens not away our friends, but disperses the pretended ones. Courage, I call the vigour necessary for the soul to perform virtuous actions; which, by reason of the obstacles that are to be surmounted, would be impracticable to pusillanimous spirits: now these obstacles arise either from our own hearts, or from external objects: hence two sorts of courage; one, which fortifying us inwardly, enables us to overcome ourselves, and we shall call it greatness of soul; the other, which acting outwardly, overturns the opposition to our designs, and we shall distinguish it by the name of heroism: by greatness of soul, I mean that noble sentiment, which pointing out the true beauty, with eagerness impells us to it: a hero, in the sense in which custom has determined this term, is, a person resolute in difficulties and perils, and brave in combat: but a true hero, is he, whose cause is good, and his resolution strong; and for that reason is invincible.



C H A P. LXXV.

L U X U R Y.

LUXURY makes one thing after another a necessary of life, till every thing almost is become so. Plato begins with beds and tables, and ends with gold and ivory. Pl. de Rep.

The Romans, says the German Legate in Tacitus, do more mischiefs by their debaucheries, than their arms. Tac. Hist.

Luxury is the effect of riches. Ib.

Trephactus,

Trephesthus, the father of Bocchoris the wise, in a campaign in Arabia, when he was in great want of provisions, was forced to take up one day with the coarse provisions of the natives; with this diet he was so greatly delighted, that he expressed the greatest abhorrence of all luxury, and cursed the memory of that king that first invented it; and was so hearty afterwards in changing his course of life, in eating, drinking, and sleeping, that he caused his curses against luxury to be inserted in the sacred records, which were kept in the temple of Jupiter at Thebes. Diod. Sic.

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C H A P. LXXVI.

M A R R I A G E.

HAPPY is that marriage, where the innocence and vivacity of the wife is tempered and composed by the chearful gravity of the husband; she grows wise by the discourses of her husband, and he good-natured by the conversation of his wife. No married life can be so unhappy, as where the wife proposes no other advantage from her husband than that of making herself fine, and keeping herself out of the dirt. It is no small degree of happiness, to have a wife, whose agreeable behaviour endears our friends and acquaintance to us, as much as our own. Few married couple are so prudent as to make allowance enough for a change, from the most careful respect, to the most unbounded familiarity; for men are never slow in taking upon them the husband, no woman too quick in coming into the condescension of a wife. To make this state happy, the pleasures,

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inclinations, and interests of both parties, should be the same: she, who thinks to secure the continuation of her husband's affections, by the charms of her person only, though ever so amiable, may be mistaken; for when the appetites are palled, the passions will want food; so that every woman should endeavour to make her behaviour as much the object of her husband's esteem, as her person is that of his love; and as dress is to the one, so is a generous behaviour to the other: those, who strictly observe this rule, will rise to such a pitch of benevolence and affection, as the strongest friendship is but a faint resemblance of. Beauty and interest so dazzle men's eyes, as to render them incapable of making a proper choice in one of the most important actions of life. It is an aggravation of the affliction in the marriage state, that there is a sort of guilt in communicating it. The humour of the husband's affecting a superior carriage arises either from a false notion of the weakness of female understandings in general, or else from an over-great opinion of himself. The chief interest of married people is, to acquire a prepossession in favour of each other; they should consider one another's words and actions with a secret indulgence: there should be always an inward fondness pleading for each other, such as may add new beauties to every thing that is excellent, give charms to what is indifferent, and cover every thing that is defective: for want of this propensity, and bias of mind, the married pair often take things ill of each other, which no one else would take notice of in either of them. That constancy in marriage, which arises from the consideration of the terms of union, and the mutual interest in which the parties are engaged, who embark for life, must produce happiness; the want of this makes the most inflamed desire fall into cold indifference, and the most melting tenderness degenerates

generates into hatred and contempt. Some men have too much tenderness of soul to take any authority over their wives, and they too little sense to give any, for that reason: certainly a wife and children are a kind of discipline of humanity, and single men are more cruel and hard-hearted. A wife man being asked, when one should marry; a young man, not yet; an elder man, not at all. Wives are young men's mistresses, companions for middle-aged, and nurses for old men. Children sweeten labours, but they make misfortunes more bitter. Men are April, when they woo, December, when they wed; maids are May, while maids, but the sky changes when they are wives. On the wedding-night, when the ancients offered sacrifice to Juno, who presided over wedlock, they always threw the gall behind the altar; to shew that all bitterness was to be excluded from matrimony. The Ægyptians wives were not allowed to wear shoes, to keep them at home. As the oftener the bow is interwoven, the faster the knot is; so the more frequent and reciprocal kindness is in the marriage state, the faster is the tie of conjugal harmony. Marriage is a solemn and religious tie, and therefore the pleasure we extract from thence should be a sober and serious delight, and mixed with a certain kind of gravity; it should be a kind of a discreet and conscientious pleasure. The pleasantest part of a man's life is generally that, which passes in courtship; provided his passion be sincere, and the party beloved kind with discretion; love, desire, hope, all the pleasing motions of the soul, rise in the pursuit. Those marriages generally abound most with love and constancy, that have been preceded by a long courtship. The passion should strike root, and gather strength, before marriage is engrafted on it. In marriage, where the choice is left to friends, the chief point under consideration is an estate; where the parties chuse for themselves, their thoughts turn

most upon the person. A woman that is agreeable in one's own eye, and not deformed in that of the world, is preferable to a celebrated beauty, who never thinks her sweet person sufficiently adored and respected. Good-nature, and evenness of temper, will give you an even companion for life; virtue and good sense an agreeable friend; love and constancy, a good wife or husband. Of all disparities, that in humour makes the most unhappy marriages. Before marriage we cannot be too inquisitive in discerning the faults of the person beloved, nor after it, too dim-sighted and superficial. Marriage enlarges the scene of our happiness and miseries. A lover has many charms, which he loses when married; for both husband and wife, from a nearer view, and more intimate acquaintance, discover blemishes, which before distance concealed. In marriage there should be a good deal of discretion and good-nature; the first to prevent their dwelling on each other's faults, and the latter to excuse those they cannot avoid seeing. A marriage of love is pleasant, a marriage of interest easy, and a marriage where both meet happy. A happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and indeed all the sweets of life. Some married people seem to want opportunities of being alone; this lays them under a necessity of quarreling, or being fond in company, of being the wasp or dove in public.

Charondus, a law-maker in Italy, enacted that, whosoever married a second wife, and brought in a step-mother among his children, should be removed from the senate and public councils; for it was absurd to suppose, that he, who was such a fool in his own family, should be wise in public office.

C H A P. LXXVII.

MAXIMS.

WE have not strength enough to follow all the dictates of our reason. Man often fancies he governs, when he is governed ; and while his reason aims at one mark, his passion insensibly carries him off to another. We promise according to our hopes, and keep them according to our fears. Our hatred for favourites is nothing but our love of favour. A good grace is to the body, what good sense is to the mind. Many complain of their memory, but few of their judgment. Men and actions have their point of sight: some must be seen near, and others at a distance to make a right judgment of them. We cannot judge rightly of any thing, without knowing the particulars, and as these are infinite, our knowledge is superficial and imperfect. It is as easy to deceive ourselves without perceiving it, as it is difficult to deceive others, without being perceived. Our intention of never deceiving any body exposes us to be often deceived. Men often do good, that they may be able to do ill with impunity. The certain way to be cheated is, to fancy oneself more cunning than others. Too great subtlety is a false delicacy, and true delicacy is real subtlety. It is easier to be wise for other people, than for ourselves. A man is sometimes as different from himself, as he is from others. There are some people, who with merit are disgustful, and others, who with defects are agreeable. The art of knowing how to use indifferent qualifications, gains, as it were by stealth, the esteem of the world, and often procures a man more reputation, than real merit would do. It is easier to appear worthy of the employments we have not, than worthy of those we have. The world rewards

the appearances of merit, oftner than merit itself. Our merit gains us the esteem of men of sense, and our stars the esteem of the vulgar. Hope, deceitful as it is, serves at least to lead us through a pleasant road to our lives end. Being out of humour, makes men wanting in more duties than interest itself. It is better to employ the faculties of our mind to support the misfortunes, which happen to us, than to foresee those, which may happen. What makes us love new acquaintance is, not so much our being weary of the old, or a pleasure we take in change, as a disgust to find ourselves not sufficiently admired by those, who are too well acquainted with us, and a hope of being more admired by those, who are not acquainted with us so well. What prevents us often from giving up ourselves to one single vice is, because we have a great many vices. The truly accomplished man values himself for nothing. There are few persons, but discover upon their first declining in years, where the failings of their body are likely to lye. There are few things impossible in their own nature; and it is for want of application rather than of means, that we are unsuccessful. That, which appears to us to be generosity, is nothing often but an ambition disguised, which despises little interest, to pursue greater. The perfection of capacity consists in knowing well the value of things. Ignorance and littleness of mind beget stiffness of opinion and incredulity, for few will believe more than they can see. There are few men have understanding enough to know all the ill we do. The honour a man has acquired is security for that, which he will one day acquire. There are some people predestined to be fools, who not only commit follies by choice, but are even forced into them by fortune herself. Nobody is afraid of being despised, but he that is despicable. We never confess our small faults, but to make it believed we have no great ones

ones. We forgive as long as we love. The character of a man's native country is as inherent to his mind and temper, as the accent of it is to his speech. Most men, as well as plants, have secret virtues, which are discovered by chance. The greatest fault in penetration is not its falling short, but its going beyond the mark. Our actions are like blank rhimes, to which every body applies what sense he pleases. Nothing ought to make us wonder, but that we should be still able to wonder at any thing. No people are oftner in the wrong, than positive ones. That man can never please long, who has but one sort of wit. Reputation lost, is wisdom to be recovered. We may appear great in an employment below our merit, but we often appear little in an employment too great for us. Penetration has an appearance of divining, which flatters our vanity more than all other qualities of our mind. People of this talent are apt to find out more than really is. It is easier to know mankind in general, than one in particular. Fortune and humour govern the world. No fools are so troublesome as those, who have wit. Our enemies come nearer the truth, in the judgment they make of us, than we do ourselves. Innocence is far from finding so much protection as guilt. All our qualities are uncertain and doubtful, whether good or bad, and lye almost all of them at the mercy of opportunity. The greatest part of our confidence is made up of a fondness of being pitied, or admired. The care men take to disguise their failings, is a strong proof they are not insensible of them. Young people, who are just coming into the world, ought to be either bashful or giddy; a solemn pretending air turns commonly into impertinence. Quarrels would not last long, if the wrong were only on one side. There are some persons so light and trifling, that they are as far from having real faults as real good qualities. It is more necessary to stud,
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men than books. Our faults are always pardonable when we confess them. There is nothing more natural or more deceitful, than to believe we are beloved. Be watchful and distrust, for these are the nerves of the mind. Cicero says, that dreams are the imperfect traces and confused impressions of our waking thoughts. Sir Francis Bacon says, that our tastes are seldom better pleased, than with those things, which are first disgusting to them, viz. Claret; coffee, &c. The reason why green is most agreeable to the eyes is, because it is such a just mixture of light and shade. Luminous bodies put the animal spirits employed into too great an agitation; and painters ease their eyes, by looking at a green cloth. Fuller says, that a pleader is to make the best of his cause, and deliver not so much what is true, as what may serve his client. Where the desire of pleasing is visible, an absurdity in the manner of doing it is excusable. Tully says, of lawyers, *iras et verba locant*. If there were no knaves or fools, the world would be but of one opinion. Sweet is the anxiety that attends the reflection of past miseries. The use of pictures is either to give one agreeable ideas of absent friends, or high ideas of eminent persons. No one can relish an author well, who would not have been fit company for that author, had he lived at the same time: all others are mechanics in learning, and take the sentiments of writers, like waiting servants, who report what passed at their master's tables, but debase every thought and expression for want of the air with which they were uttered. Esteem is to perfection, as zephyrs are to flowers, viz. nourishment and life. Resemblance is the loadstone of good will. There is no proceeding with success in this world, without complying with the arts of it. To deceive is the immediate endeavour of him, who is proud of the capacity of doing it. The greatest evils in human society

ciety are those, which the laws cannot reach. It is natural to believe that easily, which one wishes heartily. A good mien at court, carries a man as far as a good understanding without it. Men of the same imperfections admire one another as much as men of the same abilities. Men are not altered by their circumstances, but as they give them an opportunity of exerting what they are in themselves. The particulars, which accompany any action, are what should denominate it mean or great. Every good and bad quality, affects both sexes. It is difficult for a man to rise by his services, unless he has friends to set him forth. All prohibitions intrench upon liberty, and raise the desire. We should learn to distinguish between opinion and knowledge, and should have resolution enough to doubt, when we have no clear notion of things, as well as courage, to be ignorant of what surpasses us. Learn to look up without admiration and envy, and down without scorning and contempt. My lord Halifax, in his advice to a daughter, says, that good sense has always something sullen in it; the deepest waters are always the most silent, and empty vessels make the greatest sound, and tinkling cymbals the worst musick. Cunning is a sinister or crooked wisdom. Sir Francis Bacon, says, that the best works, and of greatest merit for the public, have proceeded from the unmarried, and that single men are the best friends, the best masters, and the best servants. The most ordinary cause of a single life is liberty, especially in certain self-pleasing, and humorous minds, which are so sensible of every restriction, that they will go near to think their girdles and garters to be bonds and shackles. Power shews the man; nothing destroyeth authority so much as the unequal and untimely interchange of pressing power, and relaxing power. Princes are like the heavenly bodies, which cause good or evil times, and which have much veneration,
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but no rest. It is a miserable state of mind, to have few things to desire, and many things to fear; this is commonly the case of kings. Order and distribution are the life of dispatch. Stay a little, said a wise man, that we may get there the sooner. The French are wiser than they seem, and the Spaniards seem wiser than they are. Nothing is fine that is not fit. Truth begets hatred, happiness pride, security danger, familiarity contempt. Clear conception will produce clear expression; and clear expression proper action. Every thought that is agreeable to nature, and expressed in a language suitable to it, is written with ease. If you seem to have a good opinion of another man's wit, he will allow you to have judgment. All the gratifications of sense, the accommodations of vanity, or any thing that fortune can give to please a human soul, are nothing, when put in competition with the interest of truth and liberty. Simplicity is the hardest thing to be copied, and ease the most difficult to be acquired. There is more mirth in the French conversation, and more wit in the English; the latter abounds more in jests, but the former in laughter. Were we to believe nothing but what we could comprehend, the world would be full of atheists. A sick man should not make a doctor his heir; put it not into his power to hurt you; whose interest it is to do it. Debauching a member of parliament from his principles, and creating him a peer, is not much better than making a woman a whore, and afterwards marrying her. No man should make his particular desires the measure of other men's delights. The works of the learned may be borrowed, but not their abilities. If every parish had not a parson, they must increase the number of constables. If owls will not be hated, let them keep out of sight, and not perch upon the upper boughs of trees. He is well paid, that is well satisfied. The dulness of the fool is a whetstone to
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the wit. No diversion without a but. He, that tells a lie, must invent twenty more to maintain it. It is with followers at court, as with followers on the road, who first bespatter those that go before, and then tread on their heels. Some people will never learn any thing, for this reason, because they understand every thing too soon. There are some solitary wretches, who seem to have left the rest of mankind, only as Eve left Adam, to meet the devil in private. When we have done what we can, we have done what we ought. He, who never suspects himself, can never know himself. The better things are by nature, the worse they are when neglected or corrupted. Some men are only fit to ask, what others are worthy to receive. God is most antient, space is greatest, the world most beautiful, time most wise, hope most common, virtue most profitable, vice most pernicious, necessity most strong, and what is agreeable to nature, most easy. Ill news passes quick; when vice is grown to a certain pitch, it becomes desperate and incurable. The scales, in which our actions are weighed, can never stand in equilibrio, but the soul is either raised with an addition of good, or cast down with a counterpoise of evil. The full ears of corn, which bend their heads, express the modest diffidence of real knowledge; and those empty ones, which stand above the rest, shew the confidence of ignorance.

Matter is that first being, which is the substratum for generations, corruption, and all other alterations.

A body is that, which hath latitude, profundity, and longitude.

Figure is the external appearance of a body.

Colour is the visible quality of a body.

Place is the receptacle of a being.

Health is the harmonious commixture of the elements.

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It gives a secret pleasure to be asked questions, about those things, which we understand. Put out the rush lights, and light up Minerva's golden lamp; i. e. let us have done with trifles. The mother sciences were philosophy, rhetoric, and mathematics, which the antients thus divided; viz. philosophy into logic, ethic, physic; mathematics into music, arithmetic, and geometry; rhetoric into demonstrative, deliberative, and judicial.

At table, wit is preferable to gravity; in bed, beauty before modesty; in common conversation, eloquence pleases without sincerity. Difficulty gives all things their estimation. Want, and abundance, fall into the same inconvenience. Defence allures attempt, and defiance provokes an enemy. The mind's most painful study is, to study itself. The least forced, and most natural motions of the soul, are the most beautiful. It is harder to get a benefit, when promised, than to get the promise of it.

Aristotle assigns four courses for every thing that is made; viz. the material, the efficient, formal, and final. The ill-placing of rewards is a double injury to merit. All matter derives its beauty from the maker; it is the mind alone, which forms; all, which is void of mind, is horrid, and matter formless is deformity itself. These are three orders of beauty; first, the dead form, which retains a fashion, and is formed by man, or nature, but has no forming power; secondly, the form, which forms, and has intelligence, action, and operation, viz. man; thirdly, the former of the forming or intelligent form, viz. God, the highest of all beauties. Over-great regularity is next to deformity. Pliny says, that nature is ever greatest in her smallest productions. A feeble denial is a modest assent. No man ought to be accuser and judge. The accused is not guilty till convicted. He, that says what he should not, must be contented to hear what he would not. The
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infirmity of the body is the sobriety of the mind. A prattling physician is another disease to a sick person. The number of physicians is the encreasing of diseases. He that buys his office, will sell justice. Those are fittest for a public office, that decline it. It is hard to fix bounds to his passions, who has none to his power. Women have no approbation of our sex, without some degree of love; this approbation is soon improved into kindness, and kindness into passion. True liberty exempts one man from subjection to another, as far as the order of society admits; it does not allow a man to do any thing he pleases, but any thing that is not contrary to public good.



C H A P. LXXVIII.

The MIND, its NATURE, and OPERATIONS.

THERE are no innate principles; the capacity is innate, but knowledge is acquired. Names are the arbitrary marks of conception. The understanding has no ideas but what it receives from sensation or reflection. Consciousness is the perception of what passes in a man's own mind: the mind is fitted to receive the impressions made on it, either through the senses, by outward objects, or by its own operation, when it reflects on them. The two principal actions of the mind are perception, or thinking; volition, or willing; the power of thinking is called the understanding, and the power of volition is called the will. Simple ideas are the first ingredients of knowledge; what is so constituted in nature as to be able, by affecting our senses, to cause any perception

ception in the mind, does produce a simple idea; viz. light, colour, sound, sweet, bitter, hard, and soft. Ideas are produced by impulse: perception, as it is the first faculty of the mind exercised about our ideas, so it is the first and simplest idea we have from reflection. In naked perception the mind is passive. Perception is the first operation of all our intellectual faculties, and the inlet of all knowledge in the mind. Retention is the keeping of those simple ideas, which it hath received from sensation or reflection; this is called the second operation, and is done two ways, viz. by contemplation, or the power of reviving our ideas, which we call memory; it is the business, therefore, of the memory to furnish to the mind those dormant ideas, which it has present occasion for: to have them ready at hand, on all occasions, consists in that which we call invention; fancy, and quickness of parts. Discerning is the third operation of the mind; if in having our ideas in the memory ready at hand, consists quickness of parts; to have them unconfused, and to be able, nicely, to distinguish their difference, is exactness of judgement, and clearness of reason: hence it arises often, that men of great wit have not always the clearest judgement; for wit lies most in the assemblage of ideas, and putting those together with quickness and variety, wherein can be found any resemblance or congruity, thereby to make up pleasant pictures, and agreeable visions in the fancy: judgement, on the contrary, lies in separating, carefully, one from another, ideas, wherein can be found the least difference thereby to avoid being misled by similitude, and by affinity to take one thing for another. The next operation of the mind is composition, whereby it puts together several of those ideas it receives from sensation and reflection. We have the idea of duration from the succession of our ideas; but if the motion of any body is too quick,

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as a cannon-ball, or too slow, like the hand of a clock, for the succession of our ideas, we lose that of duration: first, by observing the motion of our ideas in our mind, we get the idea of succession; secondly, by observing a distance in the parts of this succession, we get the idea of duration; thirdly, by sensation observing certain appearances, at certain regular and seeming equidistant periods, we get the ideas of certain lengths or measures of duration, as minutes, hours, days, years, &c. fourthly, by being able to repeat the idea of a minute, a year, or an age, as often as we will in our minds, and adding them to one another, without coming to an end, we come by the idea of eternity; fifthly, by considering any part of infinite duration, as set out by periodical measures, we come by the idea of what we call time in general. Time is to space, as heaven is to expansion. The modes of thinking are remembrance, recollection, reverie, attention, intention or study, &c. The ends of language are these three, viz. first, to make one man's thoughts known to another; secondly, to do it with as much ease and quickness as is possible; and, thirdly, thereby to convey the knowledge of things: language is either abused, or deficient, when it fails of any of these three. Knowledge is the perception of the connexion and agreement, or disagreement and repugnancy of any of our ideas. Intuition, and demonstration, are the degrees of our knowledge; whatever comes short of one of these, is but faith or opinion: there are three sorts of knowledge, viz. intuitive, demonstrative, and sensitive; the knowledge of our existence, we have by intuition; the existence of God, by demonstration; and the existence of things, by sensation. The mind strengthens by its own productions. Sentiments are the mental children. All the actions of the mind fall under the two grand faculties of the soul, viz. the will and the understanding; and these receive their

information from two sorts of instruments, either external, as the five senses ; or internal, as memory, or imagination. The senses are the casements, or chinks, through which the light passes to the understanding ; they are likewise called the messengers of the mind.

Love God, love yourself, love your fellow-creatures ; these are all your obligations : the first produces piety, the second wisdom, the third social virtues. Piety is divided into love, gratitude, and homage ; the first for God's goodness, the second for his favours, the third for his majesty ; wisdom is divided into prudence, fortitude, justice, temperance ; prudence unto a circumspection of our sentiments, words and actions. Sentiments are of three kinds ; first, those arising from the soul ; secondly, those excited by our senses ; thirdly, those produced by external objects : from these flow pride, sensuality, avarice, and ambition ; circumspection of words, is divided into detraction, raillery, and indiscretion ; that of actions, into example, modesty, fortitude, patience, and courage. The evils of life are of four sorts ; first, natural, such as the inconvenience of infancy, pains of child-bearing, the loss of those we love, old age, and death ; secondly, punishments arising from disorder, such as ignominy from meanness, poverty from extravagance, sickness from intemperance ; thirdly, persecution of the wicked, for your virtue ; fourthly, contradictions, from the diversity of sentiments : for most of these evils, patience is a remedy. Courage is divided into greatness of soul, and heroism ; justice, into commutative, and distributive ; commutative, into sincerity, and plain-dealing : the want of these, makes distributive necessary. Temperance is divided into chastity, and sobriety. The social virtues, are divided into the love between lovers, conjugal, paternal, and filial ;
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and into friendship and humanity: confidence and benevolence are the appendages of friendship; humanity is divided into kindness and politeness; politeness into civility, complaisance and respect.



C H A P. LXXIX.

M O D E S T Y.

IF we have sense, modesty best proves it to others, if we have none, it best hides our want of it: it is not so much the being exempt from faults, as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place of their birth, enrich and inforce it more than if none had ever sprung there.

He, who has modesty enough to own he has been in the wrong, proves he is wiser than he was

As modesty is the only recommendation in a woman, so it is the greatest obstacle to men, both in and out of business: this virtue is to be regarded with respect to our different ways of life: the woman's province is to be careful in her oeconomy, and chaste in her affection; the man's to be active in the improvement of his fortune, and ready to undertake whatever is consistent with his reputation for that end. Modesty in women is an agreeable fear, and in men it is a right judgment of what is proper to do or say. A discreet man is always a modest man. Our ill success in affairs is generally owing either to the want of judgment, or to too much modesty; the first makes us undertake what is wrong, and the last kinders us from doing what we know is right. There

is nothing in women so graceful and becoming as modesty ; it adds charms to their beauty, and gives a new softness to their sex ; without it, simplicity and innocence appear rude ; reading and good sense masculine ; wit and humour lascivious. It makes men amiable to their friends, and respected by their very enemies. It ever attracts benevolence, and demands approbation. It is ornamental in all occurrences of life. The true definition of modesty is this, viz. the reflection of an ingenuous mind after having done an action for which he either censures himself, or fancies himself to be exposed to the censures of others ; and a real modest man is as much so alone, as in company. Assurance is the faculty of possessing a man's self, or of saying or doing indifferent things without any uneasiness or emotion in the mind. That, which generally gives a man assurance, is a moderate knowledge of the world, but above all a mind fixed and determined in itself to do nothing against the rules of honour and decency. A man thus armed, if his words or actions are at any time misinterpreted, retires within himself, and from a consciousness of his own integrity, assumes force enough to dispise the little censures of ignorance and malice. A man without assurance is liable to be made uneasy by the folly or ill nature of every one he converses with. A man without modesty is lost to all sense of honour and virtue. A modest assurance is the just mean between bashfulness and impudence. Guilt always seeks to shelter itself in one of the extremes. Modesty makes a man set a moderate price on his own merit, and self-denial is frequently attended with unexpected blessings, which in the end abundantly recompence such losses, as the modest seem to suffer in the ordinary occurrences of life. Modesty is to merit, what frugality is to fortune : it is therefore a just rule to keep your desires, your words, and actions, within the regard you observe your friends

friends have for you. A man should know how to live with his superiors, his equals, and his inferiors as well as with himself. With his superiors he should know how to please without sinking into meanness, should shew an esteem and friendship to his equals, should condescend to his inferiors, so as not to let them feel the weight of superiority, and still keep up a dignity within yourself.

Mont. Rapin blames Ariosto and Tasso for representing two of their women ever airy and free; these poets, says he, rob women of their characteristic, which is modesty. Nature knows nothing in the manners, which so properly and particularly distinguishes a woman as modesty. An immodest woman is fit only to be exposed in comedy. Collier's review.

Cardinal de Retz says, false modesty and false glory are the rocks, which those, who write their own lives, have a difficulty to avoid.

When Germanicus had conquered Arminius in two great battles, and had overthrown the whole army, in the trophies, which he erected on that occasion, he inscribed not his own name on the trophy, but gave all the honour to the army of Tiberius Cæsar. Tac. An.

It appears from a passage in Suetonius, that even in the time of Caligula, the Roman ladies, for the most part, practised modesty.

Whoever counterfeits this virtue, has it. Suet. Dom. 2.

C H A P. LXXX.

N O V E L T Y.

NOVELTY is the mother of pleasure, and is to love, what the bloom is to fruits, it gives a lustre that is easily effaced, and never returns. Such

Such is the efficacy of novelty, that we often see things denied to the entreaties, nay tears of an old friend, which a new acquaintance is solicited to accept. In every species of creatures, those, who have been least time in the world, appear best pleased with their condition, for to a new comer the world hath a freshness on it, that strikes the sense after an agreeable manner ; but as age advances, every thing seems to wither, the senses are disgusted with their old entertainments, and existence turns flat and insipid ; the longer we have been in possession of our being, the less sensible is the gust we have of it, and as novelty is of a very powerful, so it is of a most extensive influence. Moralists have long since observed it to be the source of admiration, which lessens in proportion to our familiarity with objects, and upon a thorough acquaintance is utterly extinguished. To this cause we must ascribe it, that love languishes with fruition, and friendship itself is recommended by intervals of absence ; hence monsters, by use are beheld without loathing, and the most enchanting beauty without rapture. That emotion of the spirits, in which passion consists, is usually the effect of surprize, and, as long as it continues, heightens the agreeable or disagreeable qualities of its object. Such is the force of novelty, that we are even tired, at least insensible, of health, because not enlivened with alternate pain. Cicero takes notice that, that which makes men undergo the fatigues of philosophical disquisitions, is not so much the greatness of objects as their novelty ; it is with knowledge, as with wealth, the pleasure of which lies more in making endless additions, than in taking a review of our old store. There cannot be a greater instance of vanity, than that, to which a man is liable to be deluded into, from the cradle to the grave, with fleeting shadows of happiness ; his pleasures, and those not considerable, rather die in the possession ; and fresh enjoy-

The UNIVERSAL MENTOR. 181

enjoyments do not rise fast enough to fill up half his life with satisfaction. A new acquaintance, like the new moon, pleases at the first sight; each grows on you from day to day, till they come to their full, and then their acquaintance, like the full moon, declines in your opinion and esteem, as the moon does in your sight, though perhaps with greater precipitation; and acquaintances are a longer or a shorter time in coming to their full, in proportion as they have more or less knowledge, or more or less virtue.



C H A P. LXXXI.

O E C O N O M Y.

STRONG passions make men susceptible of exquisite pleasure and pain, and push them on to the former: pleasures are expensive, and too often lead men into extravagance, the father of necessity, who living criminally with pleasure, produces a numerous offspring of illegitimate children called meanesses, which constantly draw down contempt on their father; it is oeconomy therefore that preserves the balance of power between extravagancy and covetousness, supports human virtue, and like a gentle shower, fills, cherishes and refreshes those tender plants, those loaded ears, which the drought of covetousness starves, and the storms of extravagance beat down, lodge and destroy. When a man's desires are moderate, and his expences square with his income, he can always give what his generosity or compassion inclines him, and his fortune justifies him to give, and can always refuse what his honour or his fortune directs him to refuse, if he be independent

dent as to his property. Those persons, madeneceffitous by extravagancy, give up that jewel of human felicity their honour, to gratify a worse paffion ; but thofe, who fecure themfelves by the laws of oeconomy, have no fuch temptation, for as it is fuppofed that every human action muft have a motive adequate to it, it is abfurd to think that any one would exchange the pleafure and confequences of integrity for vice however exquisite ; but the great misfortune is, that moft men lofe their characters before they know the value of character, and as young boys at publicfchools, who for the fake of their money are frequently admitted by their older comrades to fhare with them, or rather be prefent at the commiffion of vices, which neither their paffions nor appetites are old or ripe enough to give them a relifh for, and often by this means force their natures, the confequences of which they feldom difcover till it is too late for remedy, though not for repentance ; in the fame manner, young men, entering into life well difpofed to enjoy themfelves and to ferve mankind, fall into the hands of thofe devils in human fhape, neceffitous abandoned rakes, who are constantly feeking whom they can devour, and are by them led into pleafures of every kind, which operate too ftrong upon youth and vigour to fuffer them to fee their intereft, or to act with caution.

Habit, which is a fecond nature, affifts the debauchee in his nurfery, by making thofe things appear neceffary to his happinefs, which his own prudence and obfervations on the world (had he been left to them) would have made fuperfluous. The firft inconvenience they generally feel is the want of money, without which a man goes with a very ill grace to the market of pleafure, which gives no credit, nor is apt to be charitable ; the burning is too great for reftRAINT, and the invention is racked for redrefs, and the want of art is too often fupplied by violence ;
and

and that man, who might have been happy in himself, comfort to his parents, honour to his country, and satisfaction to his friends, dies a disgrace to them all. And, as if poverty was too weak to open his eyes, the want of health, the faintness of a hackneyed constitution, or the acute pains of the gout, stone and gravel, the darling children of intemperance, lend their kind assistance to weaken this hero to his misery, and furnish fresh occasion for sharp repentance; conscience brings up the rear with a train of reflections to fill up the measure of that punishment, which money, health, and integrity, lavishly thrown away, produces: but on the contrary, let us view these three blessings in the hands of an oeconomist, you will find his money the constant messengers of all the necessities, conveniencies, and comforts of life, and when these are served with moderation, the rest is employed in contributing to the relief of those that are the objects of his benevolence; the next place his health secured by temperance, gives repeated relish to the object of his appetites, while his mind sets reflecting on the blessings he himself enjoys under heaven, that he abuses none of them, that he so far makes them answer the kind end of providence, that, after extracting a rational felicity from what he possesses, he employs the rest in a sensible manner to the use and benefit of his fellow-creatures; by which means he enjoys the satisfaction of self-approbation, and lives universally esteemed. An oeconomist never makes a contract beyond his power of performing, and never takes the goods of another but with the honest design of making due satisfaction for them; he is never mean, because he gives according to his station; he is never either dirty or a fop, for he dresses according to his character; he has always a strict regard to truth, well knowing that falshood and deceit of every kind injures his credit, robs him of confidence, and is expensive to his honour.

nour. In a word, as no man can be extravagant or covetous without doing an injury to another, it is impossible for any one to be honest without having a due regard to the laws of oeconomy; the longer any man preserves his integrity, the higher value he sets upon it, and perhaps there cannot be a severer affliction to a human creature, than to lose his character at the decline of his life, who has to that time preserved it, *teres atque rotundus*; and if a strict enquiry was to be made into the cause of the loss of character, in general, the corruption of principles, &c. I am afraid it would appear that the want of oeconomy, nine times out of ten, was the occasion of it: it is certain that the highest degree of virtue is to be met with in persons of the strongest sensations, when their passions and appetites are happily directed to their proper objects; in this case the stronger the propension, the higher the virtue; but on the contrary, if they are mislead, they only serve to hasten destruction; oeconomy therefore must be the ballast to keep this vessel steady, which is so richly loaded with the materials of happiness, while our passions fill the sails with prosperous winds, and carry her safe into the port of honour, and land its pilot on the shore of bliss; but the want of oeconomy, so little attended to in the education of our youth, saps the integrity, and undermines the honour of individuals, carries the keenest discontent and the most insupportable distresses into private families, and what is still more shocking, it moves on canker-like to the whole body, and introduces venality and corruption into a whole nation, whose direful effects consume by degrees every thing that is valuable and praise worthy in a kingdom, and leave nought behind but the *caput mortuum* of evaporated virtue, dirt, contempt, and desolation.

Oeconomy in our affairs has the same effect upon our fortunes, which good breeding has upon our con-

conversations: there is a pretending behaviour in both cases, which instead of making men esteemed, renders them both miserable and contemptible. Every thing is dear that is superfluous. Diogenes seeing a boy drink out of his hand, threw away his cup, as superfluous. If we consider lavish men carefully, we shall find their prodigality proceeds from a certain incapacity of possessing themselves, and finding enjoyments in their own minds: this loose state of the soul hurries the extravagant from one pursuit to another; and the reason that his expences are greater than another's is, that his wants are also more numerous. Tully says, it is the greatest piece of wickedness, to spend the paternal estate.

Oeconomy is the greatest security of principles; more men have become base and corrupt, from the want of oeconomy, than from the viciousness of their own natures; men, who have been accustomed to a life of luxury and expence, when they have, by their extravagance, over-run their fortunes, rather chuse to sacrifice their integrity, than forego their imaginary want.

The old prince of Orange used to say, when one received any remarkable good news, that was the time when one should redouble one's care about affairs of less importance.



C H A P. LXXXII.

OLD AGE.

OLD people love to give good precepts, and comfort themselves on their being no longer in a condition to give ill examples. Swift says, when

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men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings. Old men keep their inclination through custom, as young men change theirs through heat of blood. The mind, in old age, is a magazine of wisdom or folly, according as men have spent their youth; and there is nothing more agreeable than a chearful sensible old man; and nothing more irksome than an old tedious story-teller. The defects of the mind increase as we grow old, like those of our faces; as we grow old, we grow more foolish, or more wise. The vivacity, which increases with old age, is not far removed from madness. The most scandalous blind-side of women advanced in years, that have been once beautiful, is to forget that they are so no longer. Few know how to be old; some we see so before their time. It is with old age, as with old love, we live to pain, when we can live no longer to pleasure. Old fools are worse than young fools. Old age is a tyrant, which forbids, on pain of death, the pleasure of youth. A man that is young in years, may be old in hours, if he has lost no time. Old people remember best those things, which entered into their thoughts when their memories were in their full strength. Old men, by praising the time of their youth, would almost persuade us that, there were no fools in those days; but, unluckily, they are left themselves for examples. There are some solitary wretches, who seem to have left the rest of mankind, only as Eve left Adam, to meet the devil in private.

Those vices, the practice of which require vigour and strength of constitution, do not properly forsake us in old age, as they retire from the outward act into the fancy; so that the vice is not so properly changed as its seat. Old age dries up pleasure. Old age is compared to the dregs or sediments; for the purest part of our life runs first, and leaves the dregs at the bottom.

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Confucius says, that youth should guard against lust, manhood against faction, old age against avarice.



C H A P LXXXIII.

PARENTS and CHILDREN.

IT is a great reflection upon human nature, that paternal instinct should be a stronger motive to love, than filial gratitude; and experience tells us, that for one cruel parent, we see a thousand undutiful children. There is something so surprising in the parts of a man's own child, that nothing is too great to be expected from his endowments: the humour is, that any thing, which can happen to any man's child, is expected by every parent for his own. A good man will have his eye more upon the virtues and disposition of his children, than on their advancement in wealth: and the survivorship of a worthy man, in his son, is a pleasure, not inferior to that of a continuance of his own life; but it is as melancholy for him to reflect, that his heir should be a stranger to his friends, alienated from his interest, and a promoter of every thing he disapproved of. A bad son personates a worthy father, in the same manner as a ghost would; it is true it is his father, but his father become frightful. To see a father treating his sons like an elder brother, and to see sons covet their father's company and conversation, because they think him the wisest and most agreeable man of their acquaintance, is the most amiable picture the eye can behold; it is a transplanted self-love, as sacred as friendship, as pleasurable as love, and as joyous as religion;

religion: a tender parent repeats his life in his offspring, and feels all their pleasures and pains, as much as his own. It is a pain, to an honest and generous mind, to be under a duty of affection against inclination. Excess of motherly love, is an over-great pity, effeminacy and weakness, by some called a vicious fondness. Age is so unwelcome to the generality of mankind, and growth towards manhood so desirable to all, that resignation to decay is too difficult a task in the father; and deference, amidst the impulse of gay desires, appears unreasonable in the son. A father, who is succeeded by a worthy son, is often brought to the memory of his friends, but never wanted; for he has left a friend to the children of his friends, an easy landlord to his tenants, an agreeable companion to his acquaintance: where there is this harmony between father and son, ordinary passages are no longer such, but mutual love gives an importance to the most indifferent, and a merit to actions the most insignificant. If every father remembered his own thoughts and inclinations, when he was a son, and every son remembered what he expected from his father, when he himself was in a state of dependency, this one reflexion would keep men from being dissolute or rigid in these several capacities. Camillus enjoys a pleasing and indolent old age, in which passion is subdued, and reason exalted; he waits the day of his dissolution with a resignation mixed with delight; and the son receives the accession of his father's fortune with fear and diffidence, lest he should not enjoy, or become it, as well as his predecessors.

Plato says, before a parent shall expel his child, he is to summon his relations, who are to hear both parties, and to determine the matter by ballot.

Tiberius preserved great duty to his mother.

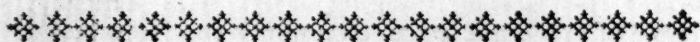
C H A P. LXXXIV.

P A R T S.

THE gifts of nature, and the accomplishments of arts, are valuable only as they are exerted in the interests of virtue, or governed by the rules of honour. The merit of wit and beauty lies in the use made of them by their owners. We should measure men by the application of their parts, and not by the eminence of those qualities abstracted from their use ; for there can be no greater injury to society, than that good talents among men should be held honourable to those that are endowed with them, without any regard how they are applied. Every man has assurance enough to boast of his honesty, but no one has impudence enough to boast of his understanding. The understanding is always the bubble of passion. The politeness of the understanding consists in inventing obliging things with delicacy. People of moderate parts commonly condemn every thing that is beyond their reach. It is the greatest and justest skill, in a man of superior understanding, to know how to be on a level with his companions. More affairs fail by being in the hands of men of too great capacities for their business, than of those who want abilities : for a man of wit is not incapable of business, but above it. A fine horse can carry luggage, as well as an ass, but it is a pity to put him to the drudgery. It has been observed, that in some professions, the lower the understanding, the greater the capacity ; and that, the fewer passions, appetites, and ideas a man had, he was the better for his business. There is a class, in which every man is in by his post in nature, from which he cannot go into any other, and become it. There is no perfect understanding ; but he approaches, nearest to
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it, who has sense to discern, and humility to acknowledge its imperfections. A man of great talents, but void of discretion, is like Polyphemus in the fable, strong and blind; endued with an irresistible force, which, for want of sight, is of no use to him. The first misfortune is to want sense; the second is, to be obliged to live with a fool.

Men of extraordinary parts have been observed to be unsteady, and to have oddities and singularities in proportion to the greatness of those parts: it is on this truth that Prior founded his observation, that great wits were nearly allied to madness. Where men of parts have been bred to sedantry mechanic employments, they have seldom followed that business longer than their apprenticeships oblige them, if so long; their minds being too active for their station, they start from their shop-boards, either into higher and more useful stations, or else into idleness and mischief, according to their dispositions.



C H A P. LXXXV.

P A R T Y.

A Greater judgment cannot befall a country than a division, which rends its people into parties; which are more averse, and greater enemies to one another, than if they were of different nations: this spoils good neighbourhood, makes honest gentlemen hate one another, and manifestly tends to the destruction of all society. The effect of such divisions are extremely pernicious, not only with regard to those advantages which they give the common enemy, but to those private evils, which they pro-

produce in the heart of almost every particular person. A furious party-spirit, when it rages without controul, exerts itself in civil war, and when it is under its greatest restraints naturally breaks out into calumny and detraction, and a partial administration of justice: in a word, it fills a nation with spleen and rancour, and extinguishes all the seeds of good nature, compassion, and humanity. All honest men should enter into an association to support one another against the common enemy, without having any other interest at heart but that of the public good, or being influenced by any other passion than the love of their country. Inconstancy, when it regards religion or party, makes a man appear very ridiculous; for he, that changes, is always hated by those he left, and rather feared, than esteemed, by those he comes over to. In these articles of life, a man's conviction ought to be very strong, or else mankind will suspect that he does not change sides out of principle, but either out of levity of temper, or prospect of interest. Irresolution in the schemes of life, and inconstancy in pursuing them, are the most universal causes of all our disquiet and unhappiness: to be happy, a man should live according to the dictates of reason, esteeming other things only as they fall in with his principal design.

As there is no character so unjust, as that of talking in party without any regard to worth or merit, so there is none more just, than speaking one's mind, when we see things urged to extremity. The terms whig and tory, and such like terms, do not so much denote a principle, as they distinguish a party; and are like the different trimmings of a soldier's coat, which only serve to shew to what regiment he belongs; or like words of battle, which have nothing to do with their original, and are only given out to keep a body of men together. The spirit of party in England inspired animosities, bred rancour, weakened

ened our natural strength, destroyed our peace at home, and sullied our glory abroad. The authority of a sect, and much more of a state, is able to inspire an habit to confirm the most absurd opinions. Passion or interest can create zeal ; but nothing can give stability, and durable uniformity to error : for erroneous opinions, like human bodies, tend to their dissolution from their birth. They will be soon rejected in theory, where men can think ; and in practice, where men can act with freedom. The parties, in Charles the Ist. called Roundheads and Cavaliers, were afterwards distinguished by the names of Whig and Tory, and then Court and Country. The old Whig principles were the freedom of the people, resistance, exclusion, abdication, &c. those of the Tories, hereditary right, passive obedience, and non-resistance. When the motives of contending parties are founded on private ambition, or avarice, the danger is great. The only parties in Charles the II^d's reign, at first were churchmen and dissenters. In Charles the Ist's time church and royalty attacked the nation, puritanism and dissenters ruined it : there was a faction in the court, among the people, but the latter was owing to the former. The hereditary right, on which James Ist built his claim, is contradicted by the general tenor of the custom, from the Norman invasion to his time, by the declared sense of his immediate predecessors, by many solemn proceedings of parliament, and by the express terms of law.

The miserable Britons, says Rapin, were always a prey to their intestine divisions ; instead of uniting against the common enemy, they prepare to destroy one another.

C H A P. LXXXVI.

P A S S I O N.

PASSION often makes a man of sense mad, and often makes a fool sensible: passions are the principles of action, which follows passion as light does heat. Passions are the excrescencies of the soul, and like our hair, or our nails, are becoming, or ugly, as they are kept cut. The passions are the only orators that can always persuade; they are nature's art of eloquence, and their use infallible; and the plainest man, with passion, persuades more, than the most eloquent man, without it. Every man has some predominant passion, which tinctures his sentiments and actions. Each stage of life has some passion peculiar to it. Love, ambition, and avarice succeed each other; the ruin of one passion is the rise of another. There is such an inherent injustice, and self-interest, in the passions, that it is dangerous to follow them; and they are most to be distrusted, even when they appear to be most reasonable. One passion often begets its contrary; avarice begets prodigality, and prodigality avarice, &c. With all the care we take to conceal our passions, under the veil of religion and honour, they always appear through the disguise. Passion, like a mist, magnifies objects; passions, like convulsions, make us stronger, while the fit is on; but we are the weaker for it afterwards. When we resist our passions, it is more owing to their weakness, than our strength. There is no regulating the passions, if the constitution is not consenting. All our passions cause us to err, but love most. We are far from knowing all the influence our passions have over our actions. Every passion implanted in us, for which we have no gratification, is a burthen. You may generally observe, that the appetites are
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sooner moved than the passions ; an allusion to bawdry puts a whole row into a pleasing mirth ; when a good sentence, which describes an inward sentiment of the soul, is received with the greatest coldness and indifference. It is a great step towards the gaining upon our passions, that there is a delicacy in the choice of their objects ; and to turn the imaginations toward a bride, rather than a mistress, is getting a great way towards being in the interest of virtue. Men, in their debates upon matters of difficulty, ought to be free from the passions of hatred, love, anger, and pity, &c. The mind of man does not easily see the truth, where those obstructions are in the way. Affection is still a briber of the judgment, and it is hard for a man to admit a reason against the thing he loves, or to confess the force of an argument against an interest. It is ridiculous for a man to promise himself an alteration of conduct, from a change of place and circumstances, as the same passions will always follow him. Reason, like a weak monarch, sets its hand, and gives its stamp to those things, which its favourite passion strongly recommends. Warm desires naturally ripen into correspondent actions. Pleasure and pain, and that which causes them, viz. good and evil, are the hinges on which our passions turn ; our ideas of love and hatred, are but the dispositions of the mind, in respect of pleasure and pain. Uneasiness at the absence of any thing that brings delight with it, is called desire, and is in proportion to that delight ; so that uneasiness is the chief spur to human industry. Love, and the desire of glory, as they are the most natural, so they are capable of being refined into the most delicate and rational passions.

Joy is a delight of the mind, from the consideration of the present assured approaching possession of a good ; sorrow is uneasiness in the mind, upon the thought of a good lost, which might have been enjoyed

joyed longer ; or the sense of a present evil. Anger is a discomposure of the mind, upon the receipt of any injury, with a present purpose of resentment. The first motion of anger is involuntary, all involuntary motions are inevitable and invincible ; for the motion, that proceeds with judgment, may be likewise taken away with judgment. What we call the natural affections of any creature, are those which contribute to the welfare and prosperity of that whole, or species, to which he is by nature joined : as all affections, which counter-work or oppose the original constitution and oeconomy of the creature, are unnatural, so the most truly natural, generous, and noble, are those which tend towards public service, and the interest of the society at large. Joy and sorrow are the ultimate scope of all the other passions. Every joy implies a preceding weakness, or defect in the being that enjoys it, and can therefore belong only to imperfect erring creatures ; and at best is but a happiness which has been broken, and is swelled only by interruption of its course. Joy exists by starts and sallies, and depends on the memory of the past, or the suspension of some present evil ; an uniform constant course of blessings, either cannot excite, or cannot long maintain it. Predominant passions spread through all our transactions, and tend either to exalt or depress the man, according to the nature of that passion. It is impossible to make the passions move by the rules of reason and gratitude. One passion is easier removed by another, than by reason. Passions were designed for subjection ; when they over-rule, a man betrays the liberty of his soul. All passions are in all men, but all appear not in all. Passions are the blood of the soul, and are as necessary to the health of the soul, as circulation is to that of the body. The greatest genius has the strongest affections, and weak minds the weakest passions : if a man has not fire in his youth,
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he can scarce be warm in old age. She who preserves a passion for one absent, seldom raises any in those who see her.

Anger is a two edged passion, which whilst it deals its blows without, wounds yet more fatally within.

Gratitude is the most pleasing exercise of mind, and it brings with it such an inward satisfaction, that the duty is sufficiently rewarded by the performance of it.

The soul, abstracted from its passions, is of a remiss and sedentary nature, slow in its resolves, and languishing in its executions.

The use of the passions is to stir the soul to action, to awaken the understanding, and to enforce the will.

Noble and generous souls are little moved by any misfortunes, but what concern the objects of their softer passions; true virtue, though it regulates the passions, does not extinguish tender sentiments. We may bear like heroes, but must feel like men.

There is pleasure in tender sensations, which far surpasses any that the barbarous are capable of tasting.

All the affections of men may be deduced from their originals, hunger, thirst, and lust; the modest enjoyment of all these is virtue, and the excess vice. Pl. de Leg.

All men, young and old, have one common desire, namely, to accomodate every thing to their own will; and with this they are obliged by absolute necessity. Ib.

All our passions, pleasure, pain, anger and love, are alike raised by wine. Ib.

Mankind have in them two counsellors opposite to each other, and both senseless alike; these are pleasure and pain; the opinion of both these, when future, is called by one common name of expectation; but the expectation of pain is properly termed fear, and that of pleasure hope: that reasoning concerning these,

these, which is the better, and which is the worse, in the opinion of the whole community, is what we call law. Ib.

All passions covet their particular objects. Pl. de Rep.

Every man is possessed of wicked, barbarous, unjust desires, even those, who appear to us to be gifted with the most happy degree of temperance. Ib.

Those desires, or passions are necessary, says Plato, which we cannot turn aside from the pursuit of their object. Ib.

Every soul pursues what it imagines to be its good, for the sake of which it doth whatever it doth. Ib.

All men desire to obtain whatever they affect; of these affections hunger and thirst are the strongest, &c. Ib.

Passion warps and interrupts judgment. Tac. An.

The goddess of wisdom being about to stir up Pandanus to assault Menalaus, attacks his reputation of vanity and avarice. Thucyd.

Diodorus describes the Ichthuophagi, or fish-eaters, to be without thirst, and without any passion; which he says, a little lower, is beyond all credibility. Ib.

He is a silly fellow, and dreams of impossibilities, who imagines, when human nature is driven by a violent impulse to any act, that it can be restrained, either by the force of laws, or by any other terror; for the visible encouragements, suggested to men by desire and hope, have a stronger sway than the most dreadful punishments, which stare them in the face. Thucyd.

It may not be improper to consider, in a word or two, what a frightful idea the holy scriptures give us of hell! It is described by all the circumstances of terror, by every thing dreadful to sense, and amazing to thought; the place, the company, the duration, awake all considerations of astonishment. And why

has God given us this solemn warning? Is it not to awaken our fear, and guard our happiness; to restrain the disorders of appetite, and to keep us within reason and duty? And as for the apostate angels, the scripture informs us of their lost condition, of their malice and power, of their active industry and experience; and all their qualities correspond to the bulk of their nature, the antiquity of their being, and the misery of their state; in short, they are painted in all the formidable appearances imaginable, to alarm our caution, and put us upon the utmost defence. Collier's Review.

The minds of young men are slippery, and easily debauched from discipline. Herod.



C H A P. LXXXVII.

P E D A N T R Y.

A Man who has been brought up among books, and is able to talk of nothing else, is a very indifferent companion, and what we call a pedant: though every one equally deserves this title, who does not know how to think out of his profession, and particular way of life. A mere anything is as bad as a mere scholar: the truth of it is, learning, like travelling, and all other methods of improvement, as it finishes good sense, so it makes a silly man more insufferable, by supplying variety of matter to his impertinence, and giving him an opportunity of abounding in absurdities. Chambers says, a pedant is an unpolished man of letters, and makes im-

impertinent use of the sciences. Dacier defines a pedant to be one, who has more reading than good sense. Pedantry is to swell little low things, to make a vain shew of science, to heap up Greek and Latin without judgment. Knowledge, softened with complacency and good-breeding, will make a man equally beloved and respected; but when joined with a severe distance and unfociable temper, it makes a man rather more feared than esteemed. A pedant, among men of sense, is like an ignorant servant giving an account of polite conversation. Pride is the characteristic of a pedant; his arrogance is founded on particular points of distinction, accompanied with the pedantic scorn of all fortune and pre-eminence, when compared with his knowledge and learning. A man of learning, without knowledge of the world, is like one who has a great deal of gold, but no small money in his pocket.



C H A P. LXXXVIII.

The POINT of HONOUR.

THE great point of honour, in men, is courage, and in women, chastity; so that if a man loses his honour at one rencounter, he may recover it in another, but a slip in a woman's honour is irrecoverable: the reason why the point of honour is fixed to courage and chastity is, because each sex sets the greatest value on that qualification, which renders them the most amiable in the eyes of the contrary sex. Giving the lie, is what is called the violation of honour between man and man: this is a false kind of honour; that only is true, which is the support of vir-

tuous principles, and is agreeable to the laws of God and our country, this cannot be too much cherished ; but false notions of honour are the greatest depravities of human nature, by giving wrong ambitions and false ideas of what is good and laudable. There is nothing honourable, that is not innocent, and nothing mean, but what has guilt in it. He that can say to himself I do as much good, and am as virtuous as my most earnest endeavours will allow me, whatever is his station in the world, is to himself possessed of the highest honour.

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C H A P. LXXXIX.

PHILOSOPHY.

HONOUR attends all kinds of excellence. Riches and bravery and parts are all alike honoured by the multitude ; and the pleasures, resulting from all these, the possessors are severally capable of tasting : but as to that, which results from contemplation, the philosopher only is capable of tasting. Again, if there is a delight in the possession of those things which are convenient to nature, why should we deny the same delight to mental enjoyments, when that, which conduces to the latter, hath so much more real and substantial an existence? Pl. de Rep.

There are two causes, says Plato, of the few discoveries made in real philosophy. The one is, that the study, not being held in estimation any where, is every where neglected. The other is, that such
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searchers require a good master, which is difficult to be had, and if he could be had, his scholars would be too proud to listen to him. Pl. de Rep.

The philosophers are very few in number, and those generally owe their perseverance in philosophy to their misfortunes. A man of this kind being able to find no friend with whom he might, with any probable hope of safety or success, associate himself in the cause of justice; but falling, as it were, among wild beasts, is as unwilling to become a confederate in their rapine, as unable to defend himself against their united force; by which he is almost certain of perishing, before he can be of any service either to himself or others. Such a man, when he weighs all this in his mind, will surely betake himself to a quiet life, and to the care only of his own affairs; and, while storms and tempests are driven before the wind, will from some place of shelter behold others tossed in the waves of iniquity, and hug himself in his own purity and innocence. With these companions he will spend the rest of his days, and at last chearfully and gladly resign his breath, with a fair and lively hope of a happy exchange. Ib.

Plato, having enumerated the necessary qualifications (as well natural as acquired) which must conspire to the formation of a true philosopher, says, every man I believe will grant us that such a nature embellished by such acquisitions as we have here ordained to be necessary to perfect the philosopher, are very rarely to be found amongst men. Ib.

Plato represents the factions, which happen frequently in states, under the allegory of a ship, in which a mutiny hath happened, and the sailors, having expelled their master, are ready, one and all, to undertake the management of the helm without the least capacity or skill. Presently, says Plato, they

fall to drinking and feasting, and to praising that sailor, who had the chief hand in expelling the master. Him they call an able sailor, an excellent master, well versed in all the arts of navigation, in the same breath depreciating all those, who contributed the least to the mutiny. As to the knowledge of seasons, skies, stars and winds, with whatever else constitutes a perfect master, as they cannot so easily acquire the possession of these, as they did that of the helm, they treat them with contempt, and bestow on the person so qualified, the scornful appellation of a star-gazer, a trifler, and a useless fellow. In the same manner, are the inhabitants of cities generally affected towards a true philosopher, and therefore there is no wonder that these are treated in the world as they are, but it would be really wonderful, if they were treated in any other manner. Ib.

'Till philosophers are kings, or kings shall become philosophers, Plato says, he despairs of ever seeing his idea of a common wealth spring into light; nor will there be till then any cessations of those evils, which disturb all human politics.—This sentiment he introduces with professing an expectation of the great laughter and contempt with which it will be read. Ib.

You know, says the old gentleman to Socrates, that the more my capacity for bodily pleasures declines, so much the more eager is my mind for philosophical conversation. Ib.

The Greeks, who make a trade of their philosophy, institute new sects, and, while they differ from each other in their greatest theorems, distract the minds of their pupils, causing them to fluctuate in their opinion through the whole course of their lives, without gaining any firm footsteps for their faith. If any man will accurately examine the doctrines of the most celebrated sects or philosophers, he will find them

them differing among themselves, and holding contrary opinions in points of the greatest consequence. Thucyd.



C H A P. XC.

P H Y S I O G N O M Y.

THERE are several arts, which all men are in some measure masters of; without being at the pains of learning them, and physiognomy is one of these. Men naturally form to themselves ideas of the character and fortune of strangers, from the features and lineaments of their faces. We are no sooner presented to any one we never saw before, but we are immediately struck with the idea of a proud, a reserved, an affable, or a good-natured man: every passion gives a particular cast to the countenance, and is apt to discover itself in some feature or other. Men may be better known by their looks than their words; for it is less difficult to disguise the speech, than the countenance. In this case, the air of the whole face is much more expressive, than the lines of it; the truth of it is, the air is generally nothing else but the inward disposition of the mind made visible. It has been observed, if a man has a remote likeness in the mould of his face, to a horse, dog, sheep, or any other creature, that he hath the same resemblance in the frame of his mind, and as subject to those passions, which are predominant in the creature he is like. It is noble for a man to give the lye to an ill look, for there is a double praise due to virtue, when it is lodged in a body, which seems to have been prepared for the reception

ception of vice. This was Socrates' case. These observations may hold sometimes, but a wise man should be cautious how he gives credit to the outward appearance of any man; for how often do we express hatred against a person of worth, or fancy a man to be proud, or ill natured from his aspect, whom we think we cannot esteem too much, when we are acquainted with his real character. A man, they say, wears the picture of his mind in his countenance, and one man's eyes are spectacles to his, who looks at him, to read his heart. It has been observed that those ideas, which most frequently pass through our imaginations, leave traces of themselves in our countenances. There is nothing more useful in the conduct of life, than that discernment, by which we discover the spirits of latent principles which constitute the real characters of other men, which are often disguised by outward actions, but the greatest capacities are unfit for this, when their own spirits are overheated. Men run into errors from both extremes; from that of seeing too much, as well as too little.

The man, who cannot see, is as good a judge of physiognomy, as he that can; for whoever shuts his eyes, will find that the voice will give him an exact idea of the air of the countenance, and as every passion has a certain tone or key peculiar to itself, the inward feelings are to be discovered with a great degree of exactness, by an attention to the voice; but blind men, being accustomed to judge from their ears, are more accurate in this particular than those who can see, and it is easier for a man to conceal his guilt by his silence, than when he speaks; for in the first case, though he has resolution enough to preserve a steady countenance when accused, yet when he speaks, his voice must partake of his inward consciousness: The former is an impression only on the mind, but the latter is an act of the mind; the truth
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of this assertion is in every one's power to prove, by accustoming himself to take his first opinions of strangers from their voices, by shutting his eyes, when the voice will have the appearance of a candle held to a countenance in the dark, as far as relates to the cast of the countenance.

Nature itself has assigned to every emotion of the soul it's peculiar cast of the countenance, the arm is the orator's weapon, the face is the epitome of the whole man, and the eyes are as it were the epitome of the face, no part of the body besides the face is capable of as many changes, as there are different emotions in the mind.



C H A P. XCI.

P L E A S U R E.

PLEASURES, when they grow familiar, lose their relish; before you have tasted them, you may do without them, whereas enjoyment makes that necessary to you, which was once superfluous, and by enjoying them, you grow used to them, and when you lose them, they leave you nothing but emptiness and want. All violent and moving pleasures are dangerous; for when the heart is once moved with the pleasure it feels, a sort of softness diffuses itself over the soul, and takes away its relish for every thing that is called virtue. The little disappointments in a life of pleasure are as terrible as those in a life of business, and if the end of one man

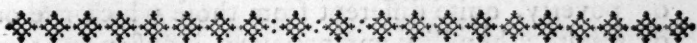
is to spend his time and money as agreeably as he can, that of the other to save both, an interruption in either of the pursuits is of equal consequence to the pursuers. As every trifle raises the mirth and gaiety of the men of good circumstances, so do others as inconsiderable expose them to spleen and passion, and as Solomon saith, according to their riches, their anger riseth. Novelty is the parent of pleasure. Things generally please more in expectation than fruition. Our pleasures are inductions to our griefs. Oft hath a tragic entrance a happy end. Few of our former pleasures are worth recalling, some we are ashamed of. The man of pleasure judges of things not according to reason, but according to sense. Pain is the son of pleasure. Aristotle says, a man of pleasure is at variance with himself, for he is not brute enough to gratify his appetites, nor man enough to conquer them; he can neither look forward nor backward with pleasure, he wishes and dreads life by turns. Objects make very different impressions of pleasure in us, some make a slight sort of impression, that does as it were but glance upon the soul, and awake it's sensitive part, others melt as it were, and deliciously diffuse themselves over the soul, and rob the mind of it's vivacity; others touch the heart, and stir up its affections; others hard to be expressed, keep the soul to a kind of enchantment; others touch the soul to the quick, and give it a pleasing smart; beyond this are the raptures and swoonings: in the first it is transported with rapture; secondly it sinks under it's weight of pleasure. If you look into the frame of what they call a man of pleasure, you will find his intellectuals are grown unserviceable by too little use, and his senses decayed by too much. That nail of pain and pleasure that fastens the soul to the body, seems to do us the greatest mischief, by making sensible things more powerful than intelligible, and by
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forcing the understanding to determine the rather according to passion, than reason. The nature and value of pleasures are better discovered by reflection, when past, than by their impressions, when felt. The loss of false joys recommend to us more solid ones.

Pleasure and pain are two fountains, which flow from nature; from whence, whoever draws with discretion, when and what he ought, is happy in himself, and contributes to the happiness of his fellow citizens; but whoever makes an intemperate use of these fountains, brings on himself and others, the contrary effects. Pl. de Leg.

Neither the Lacedemonian nor Cretan laws forbid all taste of pleasure; nor do they enjoin their subjects to fly from it, any more than to fly from pain: but laying both fairly before them, partly compel them by force, and partly allure them by honours to conquer both. lb.

As the pleasures of the body decay, the desire of mental pleasure increases. Pl. de Rep.



C H A P. XCII.

P O V E R T Y.

AS wealth gives acceptance and grace to all that it's possessor says or does, so poverty creates disesteem, scorn and prejudice to all the undertakings of the indigent. It is a circumstance, wherein a man finds all the good he deserves inaccessible, and all the ill unavoidable. The poor man speaks with hesitation, undertakes with irresolution, and acts with disappointment. He is slighted in men's conversation,

tion, overlooked in their assemblies, and beaten at their doors : but from whence alas has he this treatment ! from a creature that has only the supply of, but not an exemption from the wants, for which he despises him. In a word, you need only say, a man is rich, to make him friends, nor have you utterly overthrown a man in the world's opinion, till you have said he is poor. These are the emphatical expressions of praise and blame ; for men so stupidly forget their natural impotence and want, that riches and poverty have taken in our imagination the place of innocence and guilt. The poor man, that has suffered the contumelies, miseries and disappointments that attend his condition, without running into base, indecent and servile arts for his redress, hath returned upon an insolent world it's scorn. The middle condition seems to be the most advantageously situated for the gaining of wisdom. Poverty turns our thoughts too much upon the supplying of our wants, and riches upon enjoying our superfluities. If we regard poverty and wealth as they are apt to produce virtues and vices in the mind of man, one may observe that there is a set of each of these growing out of poverty, quite different from those which rise out of wealth : humility and patience, industry and temperance, are very often the good qualities of a poor man : humanity and good nature, magnanimity and a sense of honour, are as often the qualification of the rich : on the contrary, poverty is apt to betray a man into envy, riches into arrogance ; poverty is too often attended with fraud, vicious compliances, repining, murmur and discontent : riches expose a man to pride and luxury, a foolish elation of heart, and too great a fondness for the present world.

It often happens that those are the best people, whose characters have been most injured, by slanderers,

derers,—as we usually find that to be the best fruit which the birds have been pecking at.

A solid and substantial greatness of soul looks down with a generous neglect on the censures and applauses of the multitude, and places a man beyond the little noise and strife of tongues.



C H A P. XCIII.

PRaise and PUBLIC SPIRIT.

THE love of praise is inherent in our nature, and we are never more desirous of receiving praise, than when we give it. No praise is valuable, but from the praise-worthy. Praise is an artful, disguised and delicate flattery, which by different ways satisfies both the giver and receiver. One accepts it as the reward of his merit, the other gives it to shew his equity and discernment. Few people are wise enough to prefer the reproof, that does them good, to the praise that betrays them. There are some reproaches which are praises, and some praises which are detractions. To refuse praise, is to desire to be praised over again. The desire of deserving the praises given us strengthens our virtue. Praise is like perfume, a little is agreeable, but too much is offensive. The praise we give others, that are just entering into the world, proceeds often from a secret envy, which we bear those, who have made a fortune in it already. Let a man praise ever so much, he tells us nothing new. We seldom praise those that do not admire us. To praise princes for virtues, which they have not, is the most secure way of abusing them. We never find fault with ourselves,

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but with a desire to be commended. He, that commends another, engages as much of his own reputation as he gives to the person commended. Undeserved praise can give pleasure to none but those who want merit; and undeserved reproach can give pain to none but those who want sincerity. Praise is the reflexion of virtue. The love of praise is implanted in our breast, as an incentive to noble actions: the best sort of praise is that shewn by actions, and it is better for your friend to express his esteem by civilities, than by compliments; the one being the smoke, the other the fire of friendship. Reason, truth, and nature, ought to be the measures of praise and dispraise. The love of praise, when directed by reason, produces many good effects; for it not only restrains men from doing what is mean and contemptible, but pushes them on to great and noble actions. Be the first in praising what is praise-worthy; but praise with discretion. A generous mind is, of all others, the most sensible of praise and dispraise, and a noble spirit is as much invigorated with its due proportion of honour and applause, as it is depressed by neglect and contempt; for zeal neglected turns to spleen. He, who makes popular applause the end of his actions, is almost sure of being disappointed; but he, who makes the doing his duty with honour and credit, be his station what it may, applause will be the natural consequence of such endeavours; and praise, like this, will be lasting, as it has a solid foundation.

The vulgar often call those things good, which are by no means so in reality. Pl. de Leg.

It is incredible, says Justin, what honour Philip acquired among all nations, by his expedition against the Phœceans, who had plundered the temple of Apollo; on which occasion he crowned all his soldiers with laurel, which was the ensign of the god; in order to assume the title of a defender of the faith:
and

and yet, when he had no more enemies to combat with this very Philip, fearing lest his enemies should outdo him in sacrilege, fell upon those poor Thebans and Thessalonians who had chosen him their general; possessed himself of their towns, sold their wives and children into slavery, and spared neither the temples nor the images of their gods. — Just.

D. Caf. says, rich and proud men laughed at the plainness and frugality of Pertinax; but all, who preferred virtue to profligacy, commended him.

Augustus Cæsar was offended, if any attempted to praise him but the great geniusses of his time; and commanded the prætors that they should not suffer his name to be made cheap, and debased in the exercise of the little wits. Suet. Aug.

Germanicus, when he lay encamped against Arminius on the banks of the Viturgis, and expected a decisive battle on the next day, went in disguise, in the night, to listen at the tents of the soldiers, in order to discover the disposition of them; when he heard them all resounding his own praises; one celebrated the greatness of his general's birth, another the gracefulness of his person; and great numbers of them highly praised his patience, his condescension, the even temper of his mind, as well upon the gravest as the gayest occasions; of all which they declared themselves ready to shew their grateful sense on the day of battle. Tac. Au.

M. de Retz, having told us that he was commended for his firmness, when he ought to have been blamed for his imprudence, in taking so little precaution for his safety in the tumults in Paris, observes, that men are often extolled for those passages of their lives, which more properly deserve censure.

He is an unhappy man, who sets his heart on being admired by the multitude. The testimony of a good conscience should be the measure of our ambi-

tion in this kind. The praise of the ignorant implies good-will, but to have the approbation of a good man, in the cool reflections of his closet, is a gratification worthy an heroic spirit: the praises of the croud make the head giddy, but the commendations of the good make the heart glad. The wise man praises [those who have most virtue; the rest of the world those that have most wealth. The satyrift said very well of popular praise and acclamations, give the tinkers and coblers their presents again, and learn to live of yourself. The rich may as well ask to borrow of the poor, as the man of virtue or merit hope for addition to his character from any but such as himself. He can never act his part well, whose thoughts are turned more upon the applause of the audience, than the design of his part. It is a certain exception against a man's receiving applause, that he visibly courts it. Commendations make the labour light, the wit studious, and the hope rich. Praise is the hire of virtue. To do good to the poor, merits a double praise, because a double sacrifice, one to God, another to man. Nothing is more uncertain than praise, for what one day gives us, another takes away from us. If another man praise thee, yet remember to be thine own judge.

As the shade followeth the body, so praise followeth virtue. Seneca.

The praise of our ancestors is a light to their posterity. Sallust.

There is no day so clear, but it hath some clouds; nor any praise so complete, but is subject to the scandal of the envious.

The love of one's country, considered as a moral virtue, is a fixed disposition of mind to promote the happiness, welfare, and reputation of that community in which one was born, and that constitution under which one is protected; and as self-love is an instinct implanted in our nature, for the preservation of each individual,

individual ; so the love of one's country is impressed on our minds, for the happiness and security of the whole nation. There is a race of men, who speciously miscall the rancour, hatred, and malice, of those that are happier and higher than themselves, gallantry of mind, disdain of servitude, and passion of public good ; and thus qualified with ill, set up for faction, business and enmity to kings. An ill-natured man cannot have a public spirit ; for how can he love ten thousand, who never loved one man ? Men of public spirit differ rather in their circumstances than their virtue, and the man, who does all he can in a low station, is more a hero, than he who omits any worthy action he is able to accomplish in a great one.

When the Lacedemonians ravaged Attica, they spared the estate of Pericles ; either, says Justin, to gain him over to their party, or to raise a suspicion of him among his own countrymen ; but he disappointed them in both, by giving his lands to the public. Just. Lib.

No man considers his own profit so united with that of the public, as to rejoice much in any advantages conferred on it ; but if his private affairs receive any detriment, he considers the public good as making him very little recompence. Herod.

Nerva preferred the good of the public to that of his own kindred. Dion Cas.

The public think themselves concerned in those disputes of the great, and factions where they are not. Tac. de clar.

Where the public is in good order, the private calamities of the citizens, however numerous, are more tolerable than the private felicity of individuals in a disordered state ; for however flourishing a man's condition is, if his country be destroyed, he must fall with it ; whereas the private misfortunes of a citi-

zen may often derive safety from the good fortune of the public. Thucyd.

While the Lacedemonians consider only their private interest, says Pericles, and each considers that some other among them takes care of the public, they animadvert not that the republic, in the opinion of them all, must be destroyed. lb.



CH A P. XCIV.

P R I D E.

AS certainly as pride proceeds from a mean and narrow view of the little advantages about a man's self, so meekness is founded on the extended contemplation of the place we bear in the universe, and a just observation how little, how empty, and how wavering are our deepest resolves and councils. To a well-taught mind, when you say a man is proud, you have spoke a narrow conception, little spirit, and despicable carriage; but when you call a man meek, you have acquainted us, that he is arrived at the most difficult task in the world; he is to see his own faults, and other mens virtues; and at the height of pardoning every man sooner than himself: but the proud man sees no one's virtues but his own, nor can bear with, nor forgive any one's faults but his own. To treat a meek man kindly, sincerely, and respectfully, is but a mere justice to him, who is ready to do us the same offices; but the proud man returns no respect, because he thinks it only due to himself. Meekness is to the mind what a good mein is to the body, without which beauty itself becomes deformed; but with it the greatest homeliness is made agreeable.

Pride,

Pride, and self-love, were the source of those great actions of the Pagans. Pride is the same in all men, only it has a different appearance: if we were not proud ourselves, we should not think others so. Pride seems to be given us to free us from the pain of knowing our imperfections. Pride has a greater share, than good-nature, in advice; and reproves men, not so much to amend them, as to make them believe we are free from those faults ourselves. Pride would never owe, and self-love would never pay. In disputes pride is oftener the occasion of obstinacy, than a weak understanding. Nothing gratifies our pride more than having the confidence of the great; whereas this confidence arises more from the vanity and incapacity of keeping a secret, than from an opinion of our fidelity. False humility is an artifice of pride, which debases itself only to be exalted; and submits only to gain submissions. We rarely allow any people to have good sense, but those of our own opinion. The thing that makes us so severe upon those that put tricks upon us, is because they fancy themselves to have more wit than we have. The same pride, which makes us condemn the faults, which we fancy ourselves to be free from, inclines us to despise the good qualities, which we have not. There is often more pride, than good nature, in our concern for the misfortunes of our enemies; it is to make them sensible we are above them, that we shew them any marks of compassion. Pride overflows the mind of man, as the river Nile does the land of *Ægypt*; its branches are many, its windings and labyrinths numerous, its effects various and apparent, but its source invisible: and to carry on the comparison in minds barren of every virtue, pride may be as necessary to make men act right, as the overflowing of the Nile is to fertilize the land, where no kindly refreshing showers fall. Vermin, it is true, are bred from the mud, brought down by the deluge,
but

but that inconvenience is fully compensated by the great plenty it produces. The proud man mistakes ceremony for respect; as the vain man does praise for honour, and the ambitious man power for glory. The effects of pride and vanity are of consequence only to the proud and vain, in preventing their progress in any thing that is worthy and laudable; and creating envy instead of emulation of superior virtue. Pride is always thankful when complied with. Our happiness and knowledge arise from pleasing sensations and reflections, and the indulgence of the former, without restraint, produces lust and intemperance; and that of the latter pride. It is a common thing, for men to hate the authors of their preferment, as the witnesses of their mean original. Pride is observed to defeat its own end, by bringing the man, who seeks esteem and reverence from false motives, into contempt. Vanity, self-sufficiency, presumption, the offsprings of pride, have much the same effect with weakness and folly, since no one is so liable to be deceived and governed, as he who imagines that he is capable of neither. There is no one passion which all mankind so naturally give into as pride, nor any other passion which appears in such different disguises; it is to be found in all habits, and in all complexions: it is a question, whether it does more harm, or good in the world; and if there be not such a thing, as what we may call a virtuous and laudable pride. It is this passion alone, when misapplied, that lays us so open to flatterers; and he, who can agreeably condescend to soothe our humour or temper, finds always an open avenue to our souls, especially if the flatterer happen to be our superior.

The only true object for the pride of man, is goodness; for in this case, the proudest man is the best man.

C H A P. XCV.

P R E J U D I C E.

IT is an argument of a clear and worthy spirit in a man to be able to disengage himself from the opinions of others so far as not to let the deference due to the sense of mankind insnare him to act against the dictates of his own reason, though it is almost a standard now a days to do what others do, which is prostituting reason to custom. True greatness of mind consists in valuing men apart from their circumstances: when our thoughts are originally falsely biased, their agility and force do but carry us the farther out of our way, in proportion to our speed. As strong prejudices, however got, are the parents, so a weak understanding is the nurse of bigotry, and injustice and violence it's offspring. As the natural dispositions of men are altered and formed into different moral characters by education, so the spirit of a constitution of government, which is confirmed, improved and strengthened by the course of events, and especially by those of fruitless opposition in a long tract of time, will have a proportionable influence on the reasoning, the sentiments, and conduct of those, who are subject to it. A different spirit and contrary prejudices may prevail for a time; but the spirit and principles of the constitution will prevail at last. Truth and reason are often able to get the better of authority in particular minds; but truth and reason, with authority on their side, will carry numbers, bear down prejudices, and become the very genius of a people. A man should never think meanly of any thing, 'till he has heard what other people have to say in it's defence, especially those of a different opinion: It is natural to take a light impression of things,

things, which at first fall into contempt with us for want of consideration. Mr. Addison observes, that there is no party to just and reasonable, that a man may follow it's hate and violence with innocence. Natural constitution, favoured passions, particular education, interest, &c. are the inlets to prejudice, and the unguarded avenues of the mind, through which many errors gain admission, without being observed. Man is a sociable creature, and desirous of glory, whence it is that members of the same society lessen the merit of others, to raise their own. No profession is bad in itself; for the necessities of man require various employments, and he, that excels in his own province, is worthy of praise. All men have not the same talents and advantages of education; those, that are deficient, claim our compassion, and assistance, and those, that excel us, our admiration. Vanity thus corrected will prevent their receiving any impressions to another's disadvantage, and produce a general kindness and humanity, which alone can make us agreeable to ourselves and others.



C H A P. XCVI.

RAILERY.

RAILERY should never be used but with regard to failings of so little consequence, that the person concerned may be merry on the subject himself. Railery is a decent mixture of praise and reproach. There are some people that may be said to wear the spectacles of ridicule, and see every thing through them, and 'tis not the fault of the subjects,

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as the fault of the persons that view them in such a light. A man may as well pretend to flatter, as rail agreeably without being good natured. Ridicule is not so delicate as compassion; and the objects that make us laugh, are more numerous than those, that make us weep, this gives a greater latitude for comic, than tragic performances, and of consequence a much greater indulgence is to be afforded to the latter. Humour is the only test of gravity, and gravity of humour; for a subject, which would not bear railery, is suspicious, and a jest, that would not bear a serious examination, is certainly false wit. Ridicule, instead of exposing the follies of mankind, too often falls upon solemn, serious, and praise-worthy actions, and makes that the object of mirth, which ought to be the cause of admiration; this talent of ridicule is generally found in those, who have least to recommend themselves. There is more railery among the moderns, and more good sense among the ancients. The polite rule of railery is, to mention the faults of men as if you loved them. Men of breeding, when they speak of the misfortunes of ladies, do not give them the worst aspect they can bear; this tenderness towards them is much more to be preserved when you speak of their vices — Those, who love railery and cannot bear it themselves, are generally sharp in their ridicule.

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C H A P. XCVII.

R I C H E S.

RICHES are the instruments of good or evil, according to the disposition of the possessor.

Riches are for spending, and spending for honour and great actions. Riches are the baggage to virtue,
and

and are like that to an army, which cannot be spared nor left behind, yet hinder the march. Use thy riches soberly, distribute chearfully, and leave contentedly. The desire of riches is more sharpened by the use we make of them, than by the need we have of them. The means to grow rich are thrift, diligence and method. Never do that by proxy, which you can do yourself. Never defer that 'till to-morrow, which you can do to day. Never neglect small matters and expences. There is one respect, in which most men are in some degree insolent, that is, in laying too great a value on the goods of fortune, and when we speak of a person's advantage, we say that he is a man of condition or good fortune. The proper use of riches implies that a man should exert the qualities of justice, beneficence and charity; and he, that does this, answers the end of riches, and has a just right to be called a man of condition. Eucrates calls a good fortune an edged tool, which an hundred may get for one that knows how to use it; this shews how much easier it is to get a fortune, than 'tis to spend it with credit.

In a city, where the love of riches prevails, every good and honest art will be neglected, and men will apply themselves solely to the art of getting money. *Pl. de Leg.*

If you can strip the souls of men of illiterate and covetous desires, it is easy to furnish them with right institutions; but while those prevail, cunning will imperceptibly slide into their minds and usurp the place of wisdom. *Ib.*

The importation of riches into any state is the greatest evil that can befall it, with regard to it's morals, and the most certain destruction of all true nobility and virtue. *Ib.*

It is common for those, who do not acquire their own wealth, to disregard it; but of their own acquisition, men are as fond as a poet of his works, or a father

father of his child ; for they consider not only the utility of such riches, but regard them as the work of their hands. Pl. de Rep.

Lycurgus forbad the purchasing goods with money, and permitted only exchange ; for he absolutely forbad the use of gold and silver, being the materials of which all villany is compounded. Just. Lib.

Justin says of the Scythians, that justice is preserved among them by the natural dispositions of the people, and not by laws ; he adds, presently afterwards, that they despise gold and silver, as much as the rest of mankind affect them : they live upon milk and honey, and are ignorant of the use of wool and cloaths, though they are pinched with continual cold ; their garments are skins and furs. This continence it is which makes them just, and prevents their desiring the property of another, for where the use of riches abounds, there likewise is the desire of them. Ib.



C H A P. XCVIII.

REASON.

REASON is the faculty of deducting things unknown from principles and positions, already known. If our reason, that sun which God has lighted up, does not dispel the mists and fogs of vice, before the noon of life, it is generally overcast for the whole day. There is no reason, without its contrary. There is no test of the truth and reason of things, like that which has along with it the assent of universal nature. Reason works by communica-

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tion

tion, and one thought kindles another. Appetite is reason's elder brother, and being a lad, of a stronger growth, generally gets the better; and our will is nothing but a foot-ball, which they kick and cuff about at pleasure. There is no way of estimating manners, or apprizing the different humours, fancies, passions, and apprehensions of others, without making an inventory of the same kind of goods within ourselves; and it is impossible that true judgement and ingenuity should reside, where harmony and honesty have no being; it is due sentiments and morals, which alone can make us knowing in order and proportion, and give us the just tone and measure of human passions. Where force is necessary, reason is useless; for reason is not to be forced but by reason. There is but little difference between the minds of a rational man and a fool; there are numberless extravagancies, and a perpetual train of fancies and vanities, that pass through them both; but the first knows how to pick and cull the thoughts for conversation, by suppressing some, and communicating others; whereas the other lets them all indifferently fly out in words.

Many men, by indulging their natural passions against their reason, act so as to bring mischief and danger on themselves; and often some of these persons, who plainly see the error they are going to commit, being however under the impulse of love, hatred, or some other passion, sin with their eyes open. Diod. Sic.

Dr. Middleton observes, how rash and presumptuous it is to form arguments peremptorily upon the supposed necessity or propriety of a divine interposition in this or that particular case, and to decide upon the views and motives of the deity, by the narrow conception of human reason; whereas the whole, which the wit of any man can possibly discover, either of the ways or the will of the Creator, must be
acquired

acquired by a contrary method, not by imagining vainly within ourselves, what may be proper or improper for him to do; but by looking abroad, and contemplating what he actually has done. Mid.

Human reason is the standard of all human argument. Lucret.



C H A P. XCIX.

R E P U T A T I O N.

THE best way to establish a reputation, is to suspend the enjoyment of it. The justest character of a man is to be had of men. When a man arrives to a certain degree of reputation, every thing he does is considerable. It is not good to despise the approbation of the public; for a contempt of reputation leads to a contempt of virtue. Found your reputation on your own merits, and not on the demerits of others; and do not think to exalt yourself by depressing your equals. Little circumstances shew the real man, better than things of greater importance, says Plutarch. There is so little pleasure in enquiries that nearly concern ourselves, that it is the worst way to fame, to be too anxious about it. One ought to be careful of the design of one's actions, but very negligent of their consequences. Death sets a kind of seal upon a man's character, and places him out of the reach of vice and infamy. Death only closes a man's reputation, and determines it either good or bad: this makes it dangerous to praise men while living, for whilst they are capable of changing, we may be forced to retract our opinions. As no life can be called happy or unhappy,

so it cannot be called vicious or virtuous, till the end of it. As there is not a more melancholy consideration to a good man, than his being obnoxious to such a change, so there is nothing more glorious than to keep up an uniformity in his actions, and preserve the purity in his character to the last. The end of a man's life is often compared to the winding up of a well-written play, where the principal persons still act in character, whatever the fate is which they undergo. Our personal reputation will rise or fall, according as we bear our respective fortunes. Power is weakened by the full use of it, but strengthened by moderation. Cæsar thought he had done nothing, while he had any thing to do; he said, after the battle of Pharsalia, that he had cooled his heart with reflection, and was fit to rejoice with his army. He is a brave general, who in a battle can expose himself like a common man; but he is more brave, who can rejoice only as a common man, after a victory. The man who distinguishes himself from the rest, stands in a press of people; those before him intercept his progress, and those behind him, if he does not urge on, will tread him down. The great rule should be to manage the instant, in which we stand, with fortitude, æquanimity, and moderation. If our past actions reproach us, a contrary behaviour is the best atonement for them; if they are praise-worthy, the memory of them is of no use but to act suitably to them. Cæsar always thought that his reputation depended more on what he had to do, than on what he had done; for he who has filled all the offices of life with dignity and honour till yesterday, and to-day forgets his duty, has done nothing.

Young men are apt to sully, or lose their characters, before they know the value of character; in this matter they should be very cautious, as there is great difficulty in removing those impressions to their disadvantage.

advantage, which result from such a neglect of reputation: reputation is gained only by many things, but may be lost by one.



C H A P. C.

R E V E N G E.

REVENGE is a resentment carried too far, and makes the person first injured an aggressor: he, who loves revenge, has never tasted the sweets of reconciliation, and is a stranger to the pleasure of forgiving; he, that pardons, disappoints his foe; and it is nobler to conquer injuries by benefits, than to pay them in kind. Injuries whet the wit, and the desire of revenge makes people cunning. A gentleman used to say, when he heard any one speak ill of him, that he would not revenge it, 'till he had forgiven him. Men are not apt to underrate injuries done to themselves, nor overrate those they do to others. In reasoning on injuries we ought not to consider the severity the crime deserves so much as what is worthy of ourselves to inflict. Injuries are not to be measured by the notions of the giver, but of the receiver. Take nothing ill from another man 'till you have made it your own case, for many are willing enough to do what they are unwilling to suffer. Revenge is the execution of a design premeditated and formed by anger. Open revenge is cruelty, private treachery, but when taken by the hand of a magistrate is justice. Offences against our virtue are never repented with so much violence as those against our understanding. Instead of revenging injury, we often hurt ourselves.

Men are grateful according as they are resentful. As resentment is founded on self-preservation, the first law of nature, so long as it answers this purpose it is justifiable, but when carried farther is criminal and deserves the name of revenge.



C H A P. CI.

S E R V A N T S.

IT is observed that there is no part of the world where servants have those privileges and advantages as in England. They have no where else such plentiful diet, large wages, and indulgent liberty : there is no place wherein they labour less, and where they are so little respectful, more wasteful, more negligent, or where they so frequently change their masters. Giving board wages is a piece of false oeconomy sufficient to debauch the whole nation of servants, and make them, as it were, but for some part of their time in that quality ; and they are but in a lower degree what their masters themselves are ; and usually affect an imitation of their manners ; and you have, in liveries, beaux, fops and coxcombs, in as high perfection as among people that keep equipages. It is observed that all dependants run in some measure into the manners and behaviours of those whom they serve. There are men of wit in all conditions of life. No man can be well served but by those, who have an opinion of his merit ; and that opinion cannot be kept up, but by an exemption from those faults, which we would restrain in our dependants. Juvenal says, take care what you say before children, this may be applied to servants ; there

is some virtue in keeping one's vice to one's self. That is a feeble authority, which is not supported by personal respect. Servants report most of the good or ill, which is spoken by their masters. The general corruption of manners in servants is owing in a great measure to the conduct of masters. A man, who preserves a respect founded on his benevolence to his dependants, lives rather like a prince than a master in his family; his orders are received as favours rather than duties. Giving old cloaths to valets has too often a very ill effect upon weak minds, and creates a silly sense of equality between the parties in persons affected only with outward things. Uneasy masters, who cannot possess their own minds, vent their spleen upon all, who depend upon them; and using servants worse than they deserve, makes them take less pains to deserve well, for the despair of pleasing abates their endeavours to please. The duties of a servant are five; viz. he must be willing to learn his duty, faithful in performing it, studious to promote his welfare by all honest means, he must never reply impertinently, nor repeat what is done or said in his master's house, unless it be to his master's honour and advantage. Foreign servants disturb and dishonour the families where they live, and there is no office that any family can require in England for which an Englishman may not be found in all respects equal to; fidelity, good nature, and integrity are the characteristics of the English servants; good men make good servants; profligate and extravagant masters corrupt the morals of the best servants.

C H A P. CII.

S O R R O W.

TH E R E are many distresses above the relief of tears. The vulgar are too apt to measure grief by the quantity of tears, which are shed. Experience tells us that it is common to shed tears without much sorrow, and to be much grieved without shedding tears. Grief and weeping are frequent companions, but seldom or never in their highest excesses. As laughter does not proceed from profound joy, so neither does weeping from profound sorrow. True affliction labours to be invisible, and is a stranger to ceremony; the sorrow, which appears so easily at the eyes, cannot have pierced deeply into the heart. The heart distended with grief stops all the passages for tears or lamentations. It is not easy to remove griefs which touch the heart, by applying remedies which only entertain the imagination; though 'tis easier to divert grief, than to conquer it. Those joys, like those sorrows, are most real, deep and strong, which run on in a silent stream without making any noise. It is better to fly from grief, than contend with it. Sorrow is naturally the resentment of the mind for the loss of any thing; this begets languor and dejection, for the vital spirits or blood retiring to the heart, by reason of too much oppression, suffocates that noble organ, whilst the outward parts being robbed of their heat become weak. He whose heart is greatly grieved takes his best comfort when he finds time to lament his loss. A man will sooner want tears, than the cause of grief in this life. Tears are the badge of sorrow, the fruit of passion, the strength of women, the instrument of dissimulation. Tears quench sorrow as water does fire. Care
not

not for sorrow, it will either dissolve us or be dissolved.

Grief will be borne by a wise man, though even he perhaps will indulge those sorrows in private, which shame forbids him to expose in public; a good man doth not regret the death of his friend as any terrible accident; for extravagant grief on this occasion belongs only to women, and not even those of any dignity of character.

Grief, said Tiberius, is to be allowed to a recent misfortune as a comfort, but the mind ought soon to return to it's usual firmness.

Homer often speaks of grief as if great pleasure arose from the indulgence of it; he mentions being satiated with grief; and Ulysses is desirous of embracing the shade of his mother that they might delight themselves with the indulgence of their griefs; there is great tenderness in this.

P. Samnenitus, who saw his daughter carrying water, and his son led to death, with silence, but lamented the misery of one of his companions reduced to beggary, being asked the reason by Cambyfes, replied, son of Cyrus, the calamities of my family are too great to leave me the power of weeping.

Time is the best comforter, and all grief is weakened according to the distance of the loss we have suffered, and the injury we have received.

In the enjoyment of an object, we only find that share of pleasure which it is capable of giving us; but in the loss of it, we do not proportion our grief to the real value it bears, but to the value our fancies and imaginations set upon it.

As there is no prosperous state of life without it's calamities, so there is no adversity without it's benefits; sweet is the use of adversity, which like a toad, though odious and deformed in itself, yet wears a precious jewel in it's head. Shakespear.

C H A P. CIII.

SELF-LOVE.

SELF-LOVE, the parent of all vices, begot Sensuality, the mother of all miseries. Search into nature, and you will find that self-love is the source of all our actions, passions, and even all our virtue.

Self-love is the greatest flatterer in the world. For all the discoveries that have been made in the land of self-love, there still remains a large terra incognita. Our self-love bears more impatiently the condemnation of our inclinations, than of our opinions. Self-love seems to be the bubble of good nature, and to forget itself when we labour for the advantages of others; nevertheless it is the most certain way to accomplish its ends; it is lending at interest, under pretence of giving: it is, in short, gaining the affections of all the world, after a more subtle and delicate manner. Self-love makes us idolizers of ourselves, and tyrants to others, if fortune furnishes us with the means of doing it: itself is the thing that it pursues, and its own humour what it follows, when it follows the objects that suit its humour; like the bee, that rests no longer on any thing than while it can extract some advantage from it, and loves every flower for his own sake. The sea is a resemblance of self-love, the waves of which, in their flux and reflux, faithfully express the turbulent succession of its thoughts, and the eternal commotions of the mind. Aristotle, in his politics, says, self-love is not a vain passion, but is infused into us by nature; and yet self-lovers are justly exploded; but this must be understood of the excess, as when we condemn the love of riches, for all men partake of this love; but surely to gratify and assist our friends, our guests, and companions, must be the sweetest of pleasures.

C H A P.

C H A P. CIV.

SINCERITY.

SINCERITY is an openness of heart ; it is found in few ; and that which we see commonly, is not it, but a subtle dissimulation, to gain confidence. Sincerity does not so much good in the world, as its appearances does mischief. An aversion to falshood, is only an artificial way, in some, to gain an esteem for their own assertions. It is not in the power of a weak man to be sincere. Infidelity ought to extinguish love ; the least insincerity to us discredits the person, that commits it, in our esteem, more than the greatest infidelity to any body else. The fondness we have of talking of ourselves, and of shewing our failings on the side we would have them seen, makes up a great part of our sincerity. Bluntness, as it is the seeming effect of sincerity, is the best cover to artifice. Sincerity, as it is the plainest, so it is the best rule for the conduct of our lives ; it is the nearest way to success ; it begets confidence, and establishes a man's reputation, and frees him from those fears and anxieties, which perplex the minds of the deceitful. The conveniencies of fraud are short, but the inconveniencies are lasting ; for when a man is once detected in a lie, he will not be believed when he speaks the truth. A deceitful man is like one who builds on a bad foundation, for his structure is ever wanting props to support it ; and by this means becomes more expensive.

C H A P. CV.

S U P E R I O R I T Y.

EPICTETUS says, that it is in life, as it is in a play, where it is not so much minded who acts the prince or the beggar, but he who acts the prince or beggar best : the circumstance of life should not be that which gives us place, but our behaviour in that circumstance. If we take too great an idea of the eminence of our superiors, or subordination of our inferiors, it will have an ill effect upon our behaviour to both. He who thinks no man above him, but for his virtue, none below him, but for his vice, can never be obsequious or assuming in a wrong place ; but will frequently emulate men in rank below him, and pity those above him. You ought to treat your superiors with deference and respect, your equals with friendship and esteem, your inferiors with freedom and good-nature ; and keep up a proper dignity in yourself. Respect to superiors seems to be founded on instinct. In great and ordinary affairs, all superiority, which is not founded on merit and virtue, is supported only by artifice and cunning. Distant relations, poor kinsmen, and indigent followers, are the fry which support the oeconomy of an humourful rich man. There are but few, if any, that are not desirous of distinguishing themselves in the country they live in, and becoming considerable to those with whom they converse ; and every man, from the highest to the lowest, has his admirers. All the superiority and pre-eminence, that one man can have over another, must be either in fortune, body, or mind ; the first includes birth, titles, and riches ; the second health, strength, and beauty ; these are accidental ; but the third, namely, the mind, includes knowledge and virtue ; these are our
own,

own; and in these only should men endeavour to excel: for to be superior in virtue, and by condescension and humanity to make that superiority easy and acceptable to their inferiors, is amiable. Knowledge, next to virtue, truly and essentially raises one man above another; it finishes one half of the human soul, it makes being pleasant to us, fills the mind with entertaining shews, and administers to it a perpetual series of gratifications: it gives ease to solitude, and gracefulness to retirement; it fills a public station with suitable abilities, and adds a lustre to those, who are in possession of them. Superiority and inferiority, dominion and subjection, are bound to a natural envy and contest. Power to sin is too often an incentive to it. Those, whom birth and high fortune have set in a conspicuous station of life, are indispensibly obliged to exert some noble quality, for the good and benefit of mankind; otherwise these advantages become misfortunes, and rather expose than recommend their possessors. Greatness ought never to dazzle our eyes; we may judge of great men within ourselves, as we do of other men, either esteem them or despise them, according to their perfections or defects; love or hate them, according to the good or ill they do us.

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C H A P. CVI.

S A T I R E.

A Satirist should expose nothing but what is corrigible, and make a due discrimination between those, who are, and those, who are not the proper objects of it; for what vice or frailty can a discourse
X correct,

correct, which censures the whole species alike. Faults, in some, need but to be observed, to be amended. A general representation of an action, either ridiculous or enormous, may make those wince, who find too much similitude in the character with themselves. It is ridiculous for any man to criticise on the works of another, who has not distinguished himself by his own performances. Good-nature is an essential quality in a railer or satyrast, and all the sentiments, that are beautiful in this sort of writing, must arise from this motive in the author. Good-nature produces a disdain of all baseness, vice and folly, and prompts men to express themselves with smartness against the errors of others, without bitterness towards their persons. The ordinary subjects of satire are such as incite the greatest indignation in the best tempers. He is only smart, that is so without abuse; those, who mention the faults, of which the persons are not really guilty of, intimate those virtues, with which they are really adorned.



C H A P. CVII.

S O C I E T Y.

PROVIDENCE, to enforce and endear the necessity of social life, has given one man's hands to another man's head. Those animals of the same kind, that form themselves into a body, or society, are observed to have the most knowledge; such as bees, ants, beavers, &c. Men of the best sense, if not mixed with society, degenerate into singularity and

and caprice. Justice and truth are the common ties of society. The comforts of life depend upon conversation, good offices and concord; and human society is like the working of an arch of stone, all would fall to the ground, if one piece did not support another. The love of society is natural, but choice of company virtue; for without a friend, the table is a manger. As in all systems and structures there is no one part which does not depend on another, and that on another, &c. so, in the universal system of the world, there is nothing independent; all things mutually depending, and deriving their qualities from one another. The man, who suspends his hopes of the reward of worthy actions till after death, who can bestow unseen, who can overlook hatred, do good to his slanderer, who can never be angry with his friend, never revengeful to his enemy, is certainly formed for the benefit of society. He is the worthiest member of society, who best knows how to fill up the relative duties of life. Men are so dependent on one another, and the vicissitudes of fortune so great, that it should make persons cautious whom they offend, as accident may lay them under a necessity, one time or other, of applying to those very persons for their friendship and assistance.

Neither a civil state, nor an army, nor a gang of robbers and thieves, nor any other society, formed upon a common interest, though even of committing rapine, can bring their schemes to perfection if they act unjustly by each other. Pl. de Rep.

The reason why the fidelity between wicked men is more firm and sincere, than that which subsists between persons of better characters is, because treachery, in the former case, threatens the destruction of the traitor.

C H A P. CVIII.

S H A M E.

THE first precept given to the Persians, extracted from their book Zundavaftan, was to preserve the fear of shame; which while they retained, they would not oppress their inferiors, rob, bear false witness, or get drunk; all which would attend the loss of it. Hyde.

While we encourage, in ourselves, fortitude and fearfulness, on the one hand, we must take care not to nourish audacity and impudence on the other; so as still to retain the highest fear of saying, suffering, or doing any thing which is base. Pl. de Leg.

The apprehension of acquiring the ill opinion of men, we call fear; (Plato calls it a divine fear) but it is likewise commonly called shame; and it is directly opposite to all other fear, as it is attended with the greatest pleasure: this kind of fear a legislator, who hath any sense at all, will always hold in the highest honour, and call it modesty; whereas that confidence, which is opposed to it, he will degrade with the censure of impudence, and will repute it to be amongst the greatest evils, which can infect an individual or the public. Ib.

The fear of shame, in weak minds, is often the cause of the greatest cruelty, as appears from suicide, and mothers destroying their bastards. No man can be totally abandoned untill he has lost all sense of shame, for shame is an uneasiness we feel from the apprehension of the contempt of others.

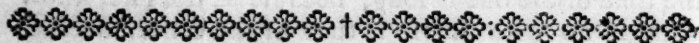
A true sense of shame is the best security to virtue, and the foundation of modesty.

C H A P. CIX.

T I M E.

THE hours of a wise man are lengthened by his ideas, as those of a fool are by his passions; the time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts. We all of us complain of the shortness of time, yet have much more than we know what to do with. We are always complaining that our days are few, and acting as if there would be no end of them; and though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be at age, then to be a man of business, then to get honours, then to make up an estate, and then to retire; thus we are for lengthening our span in general, but would fain contract the parts of it. The usurer would have quarter-day come every week; the lover would be glad to strike out of existence all the time which is to pass before the happy meeting: and thus it is with all men, that have either pleasure or profit in view. Several hours of the day hang upon our hands; nay we wish away whole years, and travel through life as through a barren desert, which we hurry over, to arrive at those imaginary points of rest, which are dispersed up and down in it. Nineteen parts in twenty, of a man's life, are mere gaps and chasms, which are neither filled with pleasure or business: there are many ways to fill up these empty spaces of life; viz. practice of virtue, exercise, study, contemplation, and business: by the pursuit of knowledge we may extend the natural dimensions of life. What different reflections does that man's life, which is spent in the pursuit of wisdom and knowledge, produce,

from those which arise from the life of one, who is grown old in ignorance and folly; the latter is like the owner of a barren country, that fills his eye with nothing but naked hills and plains; the other beholds a beautiful and spacious landscape, divided into delightful gardens, green meadows, and fruitful fields.



C H A P. CX.

T R A G E D Y.

TRAGEDY cherishes and cultivates humanity, which is the ornament of our nature; it softens insolence, soothes affliction, and subdues the mind to the dispensations of providence; for, as Seneca says, a virtuous man, struggling with misfortunes, is a sight which the gods may behold with pleasure. In tragedy calamities are exposed, the disorders of the passions set to view, fortitude recommended, honour advanced, the contempt of death placed as the peculiar mark of every generous and happy soul; and the tenacious love of life, as the truest character of an abject wretch. In tragedy we ought to expect a greatness of soul well expressed, that excites a tender admiration, by which our minds are in a kind of transport, our courage is elevated, and our souls are deeply affected.

The most perfect man has vices enough to draw down punishments upon his head, and to justify Providence, in regard to any miseries that may befall him; for this reason, I cannot think but that the instruction and moral are much finer, where a man, who, if virtuous in the main of his character, falls into distress, and sinks under the blows of fortune,

at

at the end of a tragedy, than when represented happy.

Such an example corrects the insolence of human nature, fosters the mind of the beholder with sentiments of pity and compassion, comforts him under his own private affliction, and teaches him not to judge of men's virtues by their successes.



C H A P. CXI.

TEMPTATIONS.

TH E R E is nothing we ought to avoid with more care, than what religion calls temptation, and the world opportunity. Opportunity is justly called a bawd, for it debauches the most innocent intentions, breaks the most laudable resolutions, and cancels the strongest obligations. How many thousand women have been gradually betrayed from innocent freedom to ruin and infamy, and how many men have begun with flatteries, protestations and endearments, but ended with reproaches, perjury, and perfidiousness. As Chamont says in the Orphan, viz.

Trust not a man, we are by nature false,
Dissembling, subtle, cruel, and inconstant;
When a man talks of love with caution trust him,
But if he swears he'll certainly deceive thee.

Temptations are best conquered by being avoided, and it is safer to fly from them than to contend with them, as the impulses of nature are stronger than the efforts of reason.

C H A P. CXII.

T R U T H.

TRUTH is very powerful; even fiction is governed by it; the appearance of reality is necessary to make any passion agreeably represented, and to move others you must be first moved yourself. Nothing is so daring as truth; a liar ought to have a good memory, and a good invention. Truth is to the understanding, as light to the eyes. 'Tis a mark of humanity to hide too strong a truth from a weak mind.

Truth begets confidence, though it often makes enemies; an early attention to truth and a just sense of the meanness of falsehood gives a manliness to the mind, and preserves it from base ideas. A disregard to truth in the commerce of life is the most hateful of all prostitutions, and lyars are the most loyal subjects the devil has. Truth is represented naked to shew it's freedom from disguise. He, that strikes truth out of his soul, leaves nothing but the dregs of manhood behind; for what a wretch is he, who cannot be believed?

An excuse is worse than a lye; for an excuse is a lye guarded.

No thought is beautiful which is not just, and no thought can be just which is not founded in truth.

Plato says, truth is the bestower of all good things both on gods and men. Whoever would be happy must immediately possess this blessing and preserve it through his whole life. By these means alone he will ensure any credit in the world. Whoever cherishes what is false, is a liar; whoever doth it unwillingly is ignorant or mad; none of which are desirable appellations, or can ever procure a friend. When such a man becomes known, he finds he hath
laid

laid up for himself a deserted and miserable old age; so that whether his children or friends be alive or not, he is deserted by all, and passes his latter days, as if he had never had a child or friend in the world.

Great is the beauty and stability of truth; and yet it seems not abundantly to possess the power of persuasion.



C H A P. CXIII.

VIVACITY and GRAVITY.

AS vivacity is the gift of women, gravity is that of men. Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry. Where these precautions are not observed, the man often degenerates into a cynick, the woman into a coquet. Men and women were made as counterparts to one another, that the pains and anxieties of the husband might be relieved by the sprightliness and good humour of the wife; when these are rightly tempered, care and chearfulness go hand in hand. Gravity is often an affectation of the body put on to conceal the defects of the mind. Gravity is the essence of imposture.



C H A P. CXIV.

V A N I T Y.

WHEN vanity does not make us talk, we talk but little. 'Tis as commendable in a man to entertain a good opinion of himself, as it is ridiculous

lous to shew it. If there are some people, whose blind sides have never been discovered, 'tis because no man of sense has taken the pains to search for them. If vanity does not quite overturn our virtues, at least it makes them totter. The most violent passions give us some respite, but vanity never. The vanity of human life is like a river constantly passing away, and yet constantly coming on. Notwithstanding man's essential perfection is but very little, his comparative perfection may be very considerable; if he looks upon himself in an abstracted light, he has not much to boast of, but if he considers himself with regard to others, he may find occasion of glorying, if not in his own virtues, at least in the absence of another's imperfections. This makes the difference between a wise man's and a fool's reflexions. A wise man endeavours to shine in himself, a fool to out-shine others; the first is humbled by the sense of his own infirmities; the last lifted up by his discovery of other men's; the wise man considers what he wants, the fool what he abounds in; the wise man is happy in gaining his own approbation, the fool in that of others. Men are more ambitious to display abilities of their head, than to cultivate the good qualities of the heart. The body weighs down the soul, and will not suffer it to reach those heights, to which it fondly aspires. The curiosity of seeing into every thing, explaining every thing, and adjusting it to our weak ideas, is the most dangerous disease of the human mind. The most sublime act of our feeble reason is to keep itself silent before the sovereign reason, to submit and to leave to God the care of justifying one day the incomprehensible ways of his providence; our pride and impatience will not suffer us to wait for this unravelling, we would go before the light, and by so doing we lose the use of it.

Error

Error arises from our conceit that we know those things of which we are ignorant, Soc. Pl.—for says he, this happens not to real knowledge nor to acknowledged ignorance.

It has been said that the understandings of men are divided into vanity and good sense, the more they have of the one, the less they have of the other.

When the Grecians, after the victory of Salamis over the fleet of Xerxes, determined to give the greatest honour to the leader, who had deserved best, all the captains being ordered to write the names of those two, who in their opinion deserved the first and second place; every captain writ his own name in the first, and that of Themistocles in the second. In the first (says Herod) they were all singular, but left the second uncontested to Themistocles. Herod.

The intimacy with great men is often bought dear. Tac.

Caligula, rather than be thought the legitimate son of Agrippa, would derive himself by adultery and incest from Augustus. Suet. Cal.

Cicero, speaking of Hermagera's definition of Rhetoric, says, he had less regard to the true force of the art, than of his own capacity. Cic. de inventione.

Some people will never learn any thing, for this reason, because they understand every thing too soon.

Virtue would not go so far, did not vanity accompany her.

C H A P. CXV.

V I R T U E.

MORAL virtue consists not in an insensibility, or freedom from passions, but in the well ordering them. There are three things held to be in the soul; viz. faculty or aptitude, passion, and habit. Faculty is the principle of passions, and passion the exertion of faculty as anger, &c. habit, a disposition of the mind, is contracted by use, and is good or evil according to the regulation of our passions. The true conquering lies in the encounter, not in the coming off, and the honour of virtue consists in fighting, not in subduing. No virtue assists itself with falsehood; truth is never the master of error. No happiness without virtue, and no virtue without reason. Virtue is that perfect good, which makes the compliment of a happy life. There is no antidote against a common calamity but virtue, for the foundation of true joy is in the conscience. Virtue is never such a sufferer by being contested, as by being betrayed. The nature of virtue consists in a certain just disposition or proportionable affection of a rational creature towards the moral objects of right and wrong. One man may be much more cheaply virtuous than another, according to the different strength of their passions. The admiration and love of order, harmony and proportion of whatever kind, is naturally improving to the temper, advantageous to social affection, and highly assistant to virtue. Perfection and the height of virtue must be owing to the belief of a God. A virtuous mind in a fair body is indeed a fair picture in a good light. Those virtues, which dispose us to do good to mankind, are of all the most amiable. Temperance and abstinence,
faith

faith and devotion are in themselves perhaps as laudable as any other virtues: but those, which make a man truly popular and beloved, are justice, charity, munificence, in short all the good qualities that render us beneficial to each other. The two great ornaments of virtue are cheerfulness and good nature, which generally go together, for he that is not pleased with himself cannot please others. As known credit is ready cash to a merchant, so acknowledged virtue and merit is distinction, and serves instead of equipage to a gentleman. In the practice of every virtue there is an additional grace required to give a claim to excellence. A good diamond may want polishing, and the same action may be done with different lustre. Distress, in people of great rank, seems to supply the place of virtue.

In a mind truly virtuous, the scorn of vice is always accompanied with pity of it.

The ties, by which truly great souls are united, are not to be dissolved by the caprice of fortune.

An ordinary virtue is disheartened by ill success and adverse fortune, but heroic virtue is never discouraged.

The consciousness of approving one's self a benefactor to mankind is the noblest recompense for being so.

A contemplation of God's works, a voluntary act of justice to your own detriment, a generous concern for the good of mankind, tears that are shed in silence for the misery of others, a private desire or resentment broken and subdued, are marks of a virtuous mind.

Plato says, I shall never be so raised by the acceptance of unlawful gain, as justice and virtue elevate me by the refusal. As many of the Athenians as are good men are superlatively so; for
Y they

they alone, without any compulsion, are naturally, and, as it were by divine inspiration, truly born good, and not made so. Ib.

True wisdom, which of all things most partakes of the divine nature, instructs us not only in the knowledge, but in the practice and habit of virtue: amongst bad men are often found men of parts, whose souls are sufficiently quick sighted, and can very acutely penetrate into those vices, to which the depravity of their nature subjects them. Pl. de Rep.

When Edward the III^d. insisted on the capitulation of Calais, that he would sacrifice six burghers to his resentment, and gave lists to the townsmen to chuse the six; the town being in the utmost confusion, on that account, one Eustace de St. Pierre, a burgher, offered himself to be one, by whose example five others voluntarily offered themselves to be sacrifices to their country; upon which they went to Edward in their shirts, with halters about their necks, and he ordered them for execution, notwithstanding the entreaties of the prince his son; but he afterwards pardoned them, on the intercession of Phillippa, his wife, who gave them cloaths, and after entertaining them in her own Tent, dismissed them, with a present to each of six pieces of gold. Rap.

During Richard the Ist's stay at Joppa, in the holy land, one day, being tired with hunting, he lay asleep under a tree, with only six persons about him; while he lay there he was roused by some Saracen horse, which being but few in number, he pursued; by this means he was drawn into an ambuscade, and surrounded by a troop of Saracen horse; he defended himself against them with wonderful bravery, till four of his six attendants being slain, he was just on the point of being taken, when William Despreaux, one of the two survivors of his company, cried out, in Saracen, I am the king of England, at which words those, who were before

before on Richard, left him to have a hand in taking Despreaux, and gave the king time to escape: Despreaux was taken, and concealed himself till brought before Saladin, who highly commended his fidelity, and did him great honour, and he was afterwards ransomed. 1b.

Bertram, as Rapin calls him, though others give him another name, who shot Richard the first in the neck at the siege of the castle of Chaley, being brought into the king's presence and asked by him why he had sought his life, answered it was in revenge of his father and brother slain by the king's own hand; adding he gave God thanks for having so well succeeded, and was ready to undergo with pleasure the most grievous torments, since he was so fortunate as to have freed the world from such a tyrant. Though this answer, says Rapin, was very likely to exasperate the king against him, the dying prince forgave him and ordered him to be set at liberty with a present of a hundred shillings; but immediately after the king's death, the general of the Flemings caused the miserable wretch to be flayed alive. Rap.

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C H A P. CXVI.

W O M E N.

SOME women are to be found that never had an intrigue, but few that have had but one. The least defect in women, who are so far abandoned as to make advances, is to make advances. Wo-

men's coyness is only a dress or paint which they use to set off their beauty. Women are never completely severe, but where they have an aversion. Women are a long time true to their first love, except they happen to have a second. It has been observed that women, who are by nature formed for affection, when they have by too obstinate a cruelty, or any other means, disappointed themselves of the proper objects of their love; viz: husband, and children, &c. have, at a particular age, become fond of lap-dogs. A woman is no maid 'till she is fifteen, because it is not right to give her the favour of virtue, 'till she has laid under the temptation of the contrary. There is so exact a relation betwixt our thoughts and gestures, that women, who would act well, ought to think well. The woman, who resigns the purpose of being pleasing, and the man, who gives up the thoughts of being wise, do equally quit their claims to the true causes of living. The virtues that make a figure in the world do not ~~fall~~ ^{fall} to women's share, their virtues are of a simple and peaceable nature. To men women ought to have a behaviour, which may secure them without offending; no ill-bred affectation or shyness, nor roughness unsuitable to their sex, and unnecessary to their virtue; but a way of living that may prevent all coarse raileries, or unmannerly freedoms; looks that forbid without rudeness, and oblige without invitation, or leaving room for the saucy inferences men's vanity suggesteth to them upon the least encouragements.

Gentleness of disposition, and taste of polite conversation, I have often known snares towards vice in some women, whilst fullness, and disrelish of any thing that was agreeable, have been the only defences of virtue in others. To enter into a criminal commerce with a woman of merit, whom you find innocent, is of all the follies in this life the most fruitful

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of sorrow, and you will find the best part of a generous mind torn away with her, whenever you take your leave of an injured deserving woman. More men miscarry among women by having too much, than too little understanding. Always converse with women, as a man would with those from whom he might have expectations, but without making requests. It is a maxim, never to contradict, or reason with a sprightly woman. The female part of a family are most liable to misfortune and dishonour, because they are in themselves more sensible of the former; and, from custom and opinion, for less offences more exposed to the latter. Every bad man makes a bad woman. Swift says, women are like riddles, unintelligible, and please no longer, when you have found them out. Two women seldom grow intimate but at the expence of a third person. Some women use their lovers, as jugglers do cards, only to play tricks with them. Distance and silence are great recommendations to many ladies. The education of their children, the care of their families, and love of their husbands, chastity, fidelity and devotion, are the noble achievements of the fair sex; as making war, carrying on trade, and the administration of justice, are those of men. It has been observed, that there are many women, who not only live in a more uniform course of life, but with an infinitely greater regard to their honour, than we generally find among men. Beauty is the true prerogative of woman. Take the sex through, you will find that those, who have the strongest possession of mens hearts, are not most eminent for their beauty; on the contrary, you see some women, whose husbands love them with great violence, appear to a stranger very defective. An apparent desire of admiration, a reflection on their own merit, and a precise behaviour in all they say or do, are inseparable from

a beauty. The utmost of a woman's character is contained in domestic life, and she is praise or blame-worthy, according as her carriage affects her father's or her husband's house; all she has to do in this world, is contained in the duties of a daughter, sister, wife, and mother.

In the time of Edward the II^d. while the earl of Lancaster kept at a distance from court, a certain knight, called sir Richard St. Martin, a man of a mean look and dwarfish stature, presented to the judge a petition, claiming the wife of the earl of Lancaster, heiress of the families of Lincoln and Salisbury; he set forth in his petition, that he had carnally known her, and that she had promised him marriage before she was contracted to the earl; the counsellors being dissatisfied with her husband, to her eternal shame, says Rapin, confessed the fact, and was adjudged, with all her estate, to the unworthy claimant. Rapin.

The modesty and fortitude of men differ from those virtues in women, for the fortitude of a woman would be cowardice in a man; and the modesty, which becomes a man, would be forwardness in a woman. The office of a man is to acquire, and that of a woman to preserve. Arist.

Modesty, meekness, compassion, affability, and piety, are the feminine virtues.

In a time of general danger, how unhappy would it be for any state to have given so base an education to women, that they should not dare to imitate the birds, who, in fighting for their young, will expose themselves to all the fury of the fiercest of the feathered kind, to death, and every kind of danger; how unbecoming, then, would it be for our women, at such a season, to fly to the temples and altars of the gods, and to fix on the human race an opinion that man is the most cowardly of all animals. Pl. de leg.

Women

Women are of a more sly and artful nature than men, because they are weaker. Ib.

Women are endowed with every faculty of the mind in common with men, but they are of the weaker kind. Pl. de Rep.

Women were taught obedience to their husbands by Lycurgus. Just.

Women were forbid, by the laws of Augustus, to be present at wrestling, or boxing. Suet. Aug.

When women lose their modesty, they stick at nothing. Tac. An.

In Edward the III^d's time, at his return, after the battle of Cressy, the women, says Rapin, laying aside their modesty, the great ornament of the sex, seemed to glory in the loss of their virtue; nothing was more common than to see them riding in troops to the tournaments, dressed like cavaliers, with swords by their sides, and mounting their steeds, without any regard to their honour or reputation; which disorders, says he, God permitted not to go unpunished, and accordingly sent the great plague, which swept away half the nation. Rap.

The most perfect and abandoned characters are to be found among women; it is for this reason, perhaps, that the antients represented the graces and furies by women.

W I T.

WIT is a qualification of the mind, which raises and enlivens cold subjects, by giving them an elegant and surprising turn; it seasons conversation, and is an amiable quality, but ought to be in the possession of a wise man. That swiftness of thought, and sprightliness of imagination, which qualify men of wit for ingenious discourse, and sports of fancy, give them an exquisite relish for sensual delights. As those inferior enjoyments, that only affect the organs of the body, are chiefly coveted; so, next to these, that facetious quality of the mind, that is proper to produce mirth, has, in all ages, been admired: the reason why the former has more influence than the latter is, because they are more adapted to the prevailing instincts of nature. A pleasant man is always caressed more than a wise man; and ridicule and satire preferred to good sense. Wit and delicacy should be inseparable. Wit is, to common subjects, what sauce is to plain dishes. Wit is an intellectual enamelling, it clothes the most familiar objects in new and pleasant dresses; and since novelty begets surprise, so delight and wonder result from surprise: the true use of wit is to delight and instruct, by making virtue amiable, and vice deformed. Wit, in women, generally serves to improve their folly. Wit, as it is thought, does not differ from judgment, but is a superior degree of it, which penetrates into nature, and discovers what lies hid to common capacities; for no men think with greater justice than men of wit. As great wits say a great deal in a little, so little wits talk a great deal, without saying any thing. Mr. Boyle says, that wit and

and fine writing, does not consist so much in advancing what is new, as in giving things known an agreeable turn. To speak wit, in a fool's company, is as bad as to whisper in it; both displease, because he understands neither. Wit is a readiness of thought, and facility of expression; or a quick conception, and easy delivery. It is easier to tell what is not wit or humour, than what is. A man of true humour always keeps his countenance, while the company laughs; a man of false humour the contrary. True wit consists in the resemblance of ideas, false wit in that of words.

It is good to tire and fatigue the mind with such kind of difficulties as the divisibility of matter, &c. in order to tame its presumption, and to make it less daring, to oppose its feeble light to the truths proposed to it in the gospel.

There are forty men of wit, for one man of sense.

Wit is the lowest sort of merit, because it is always dangerous, when alone; but wisdom, virtue, and valour, give a natural right to govern.



C H A P. CXVIII.

W I L L.

WE have more power than will; and it is often to excuse ourselves, that we fancy things impossible to be effected. There needs no encouragement to those things, to which we are inclined by natural instinct. No action is commendable, that is not voluntary; for that, which is done rather by sufferance than by approbation, implies no friendship.
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Those faults, which arise from the will, either in a mistress or a friend, are intolerable. Dull and insipid is every performance, where inclination bears no part. The will is fond of contradiction and disputes, which are of no weight in themselves, but often very considerable in their effects. He, who pursues on the wings of desire, seldom fails of success. Our desires are augmented by difficulty. The pleasure of all things increase, by the same danger that should deter us from them. The will is a power of electing or rejecting any thing agreeable, or not so; as the imagination follows the reports of sense, so the will, with its passions, follow the bent of imagination; its passions are these, viz. love, hatred, desire, aversion, joy and sorrow, anger and complacency, hope and fear; the seat of the will, and passions, is in the heart.

When an object excites the will, the will presents it to the understanding; and according as the understanding approves or disapproves, the will proceeds to execution, by the ministry of such passions as are conducive to it. The acts of the understanding are reduced to science, contemplation, and judgment; the first is a disquisition of the nature of things, the second is a general survey of nature, the third directs the will and passions in affairs of life.]

F I N I S.



